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It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

## SUNDAY, April 21.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. M. HOLDEN.  
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.  
 Finchley, Granville-road, Ballards-lane, 11, Rev. T. P. SPEDDING; 6.30, Rev. GEORGE CRITCHLEY, B.A.  
 Forest Gate, Upton-lane, 11, Mr. W. R. HOLLOWAY; 6.30, Rev. JOHN ELLIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. C. A. WING.  
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.  
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. J. A. PEARSON.  
 Kilburn, Quex-road, 11, Rev. C. ROPER, B.A.; 7, BABA BHARATI on "Christening in India."  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. T. E. M. EDWARDS.  
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.  
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Rev. F. HANKINSON.  
 University Hall, Gordon-square, W.C., 11.15, and 7, Rev. J. WORSLEY AUSTIN, M.A.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, 27b, Merton-road, 7, Mr. WM. LEE, B.A.  
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.  
 Woolwich, Carmel Chapel, Angelsea-road, 3 and 6.30, Rev. FRED. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. CHARLES HARGROVE, M.A.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.  
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKE.  
 { DEAN ROW, 10.45 and  
 { STYAL, 6.30, Rev. E. L. H. THOMAS.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.  
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. J. S. BURGESS.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. S. M. CROTHERS.  
 LEICESTER, The Great Meeting, 11, Rev. E. I. FRIPP; 6.30, Rev. T. J. JENKINS of Hinckley.  
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. T. LLOYD JONES; 6.30, Rev. JOSEPH ANDERTON.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. GERTRUDE VON PETZOLD, M.A.  
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.  
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. H. W. HAWKES.  
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.  
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Mr. H. E. B. SPEIGHT, M.A.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. A. W. FOX, M.A. School Sermons.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.  
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## VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

## BIRTH.

TAYLOR.—On April 16, at Holly Hill, Lostock, Bolton, to Mr. and Mrs. Edgar M. Taylor a daughter.

## DEATHS.

HOLLAND.—On April 13, at 35, Duke-street, Southport, after a brief illness, Rebecca, widow of Rev. Thomas Holland, B.A., in her 80th year.

SCOTT.—On March 28, at Zabern (Alsace-Lorraine), very suddenly, James Robert Scott, only son of the late J. C. Addyes Scott, J.P., in his 48th year. Buried at Radlinghope, April 3, 1912.

TAPLIN.—On April 14, at 69, Wordsworth-road, Small Heath, Birmingham, Sarah Jane, youngest daughter of the late Rev. James Taplin, of Kingswood Parsonage Hollywood.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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## NOTICE.

A Special National Conference Supplement will be issued with THE INQUIRER next week. The contents will include important Papers by Professor G. Dawes Hicks, the Rev. L. P. Jacks, Canon Lilley, the Rev. J. M. Lloyd Thomas, and Dr. S. H. Mellone. Orders for extra copies should be sent in at once.

\*\* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.

## NOTES OF THE WEEK.

EVERY other event of the week has been dwarfed and overshadowed by the terrible disaster to the *Titanic*. Man's proud boast of his conquest of Nature has received a rude shock, and, as always happens in the deepest moments of human helplessness, the cry of need has gone up to God out of the heart of trouble. "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice."

IF we must try to put feeling into words at a time when silence seems the truest reverence, we cannot do better than accept as our own the few sentences spoken by the Prime Minister in the House of Commons on Tuesday.

"I am afraid we must brace ourselves," he said, "to confront one of those terrible events in the order of Providence which baffle foresight, which appal the imagination, and which make us feel the inadequacy of words to do justice to what we feel. I cannot say more at this moment than to give a necessarily imperfect expression to our sense of admiration that the best

traditions of the sea seemed to have been observed in the willing sacrifices which were offered to give the first chance of safety to those who were least able to help themselves, and to the warm and heartfelt sympathy of the whole nation to those who find themselves suddenly bereaved of their nearest and dearest in their desolated homes."

\* \* \*

MR. W. T. STEAD was among the passengers on the *Titanic*, and there seems to be little ground for hope that he has survived the catastrophe. In him we lose one of the best known and most characteristic of modern journalists. For six years he was editor of the *Pall Mall Gazette*, but he achieved his most striking personal success in the *Review of Reviews*, which will be always associated with his name. With a shrewd instinct for popular methods he combined some of the virtues of the crusader. He did signal public service in the cause of social purity, and to the movement for international peace he dedicated the best energies of his later years. But his strong self-confidence and an element of the erratic and the bizarre in his judgment caused him to be looked upon with suspicion by many good people. It was impossible always to take him quite seriously, or to accord to his opinions the high value which he was accustomed to claim for them; but behind the pose of the clever and successful journalist, who thrived on interviews with the great ones of the earth, there was a sterling integrity of purpose and a chivalrous devotion to the service of his fellow-men.

\* \* \*

ONE of the pleasant ceremonies which help to cement international friendship

took place last week when a statue of King Edward was unveiled at Cannes. In the course of a speech full of generous feeling towards this country, the French Prime Minister, M. Poincaré, spoke of King Edward's wish to associate in a common desire for peace the two nations of Europe which were the richest in economic and financial resources, the most renowned in respect of their history, the freest by virtue of their political institutions; and of the great encouragement which he had given to the steady growth in masses of the population of a habit of mutual understanding.

\* \* \*

MR. GEORGE B. WILSON, the secretary of the United Kingdom Alliance, has issued his annual statement on the National Drink Bill for 1911. Unfortunately there has been a distinct increase of consumption, attributed partly to the abnormally hot summer and partly to the long spell of good trade. The increase amounts to over £5,000,000 on a total expenditure of over £162,000,000. In 1911 the average expenditure per head of the population was £3 11s. 10½d. as compared with £3 9s. 3½d. in 1910.

\* \* \*

MR. WILSON points out that the result of the temporary closing of the public-houses in Liverpool at 2 o'clock in the afternoon, during part of August, afforded striking evidence that reduced facilities for sale are followed by reduced consumption and drunkenness. The actual arrests for drunkenness were reduced by 67 per cent. But the social results of this early closing were not limited to its effect upon public drunkenness. The Saturday night hospital cases almost ceased. The

shopkeepers in the strike-affected areas reported that, notwithstanding the scarcity of money, they did more business than usual. The industrial insurance collectors had fewer arrears, and savings banks showed increased deposits. The Committee of Liverpool Justices appointed to report on the matter found, "after considering all the circumstances, that the closing of licensed premises at 2 p.m. had a very marked and real effect in the diminution of drunkenness and resulting offences. This conclusion," they continue, "is also borne out by the testimony of inspectors for the corporation and other bodies, nurses, and workers for religious and philanthropic societies, whose duties continually take them into the areas of the city which are chiefly affected. Their observations all go to show that not only were people more orderly and sober, but that the women attended more regularly to their household duties, children were kept cleaner, and the households retired to rest at a very much earlier hour."

\* \* \*

THE Bishop of Oxford with characteristic directness and courage has pleaded in the columns of *The Times* for the need of some principle of economic reconstruction, by which we may hope to avoid revolution and to satisfy our sense of social justice. He finds this basis of reconstruction in the principle that "the adequate payment of the labourer is the first charge upon an industry." It is in the natural order of things that he should be taken to task by Canon Hensley Henson and other writers for a rash invasion of the economic sphere. To this he replies that the extension of the principle of the *minimum* or living wage is, in his belief, the true line of advance, and that underpaid labour is bad economy for the nation. The weight of opinion in favour of this position is, he adds, too great to be suppressed by denunciation or sarcasm.

\* \* \*

AN important Biblical discovery has just been given to the world. It consists of a papyrus volume containing the greater part of the Book of Deuteronomy, the whole of Jonah, and nearly all the Acts of the Apostles. It is written in the dialect of Upper Egypt and was acquired recently by the Trustees of the British Museum. After careful examination of the script, Dr. Kenyon assigns it to a date not later than the middle of the fourth century. Further indications make it probable that it must have come into existence before the end of the third century, and it may be older. Dr. Wallis Budge agrees with this conclusion. He

thinks that it was not used as a service book in a church, but was written for private use.

\* \* \*

THE historical and textual value of this discovery may be summarised in the words of an excellent descriptive article which was published in *The Times* on Monday. "There is . . . every reason for believing that when St. Anthony heard the Scriptures read in his village church, he heard them read in his native tongue, and that the earliest monks in the deserts of Nitria, the Red Sea, and Upper Egypt, learnt to repeat the Psalms and whole books of the Bible by heart from Coptic and not Greek MSS. The evidence afforded by this papyrus confirms early monastic traditions concerning the spread of Christianity in Egypt. The codex is the oldest known copy of any translation of any considerable portion of the Greek Bible. Indeed, it is probably as early as any copy now in existence of any substantial part of the Bible."

\* \* \*

FOR the wider public the chief interest of the Conference of Unitarian and Liberal Christian Churches, which has been held in Birmingham this week will consist in the series of able and stimulating papers which have been contributed by well-known writers on religious subjects, like Mr. Jacks, Canon A. L. Lilley, Mr. C. G. Montefiore, and Dr. Mellone. Mr. Jacks' paper on Bergson on Wednesday morning contained more personal confession than reasoned exposition, and was all the more stimulating on that account. He would admit doubtless that it is possible to find intellectual salvation by following other paths, and possibly that for a large number of minds Christian theism has always acted as a preservative against mechanical theories of the universe, the over-emphasis of logical theory at the expense of vital experience, and the sterile *cul-de-sacs* of thought. If we understand Mr. Jacks aright his claim for Professor Bergson is chiefly this, that he is one of the creative influences in the renaissance of Wonder over the whole area of the intellectual and spiritual life.

\* \* \*

"SUPPOSE," he said, "that men in general should follow Bergson in believing that Intuition, and not Intellect, is the organ of spiritual discernment. The effect of this, I imagine, would be to make the mind of the age more open-eyed, more receptive of new impressions, more alive on the side of spiritual imagination. In regard to all that concerns the nature of man and his destiny there would be less

intellectual cocksureness than there is at present. The number of superior persons would diminish. The word of the spirit would be less impeded by obstinate foregone conclusions. Dogmatism would become more difficult for everybody. Bergson's teaching, unless I am mistaken, tends towards wonder, towards a deepened sense of the mystery of one's own being, towards intellectual humility in presence of the marvellous works of God. What it loses on the side of finality it gains on the side of expectation."

\* \* \*

"SUPPOSE in the next place," Mr. Jacks went on, "that our age begins to look favourably on the doctrine that Life wherever it is found is a continuous creation and not the rehearsal of a programme. One result of that would be, I imagine, that people would begin to read their Bibles more sympathetically. They would understand better what St. Paul meant when he said that in Christ neither circumcision nor uncircumcision availeth anything, *but a new creation*. They would be nearer to the writer of the 139th Psalm. They would recover some of that wholesome astonishment which men felt when they first listened to the words of Christ." In a word Bergson's teaching would not provide religion with a fixed ground-plan or an impregnable core of truth, but it might provide a favourable atmosphere and a soil likely to respond to cultivation.

\* \* \*

CANON LILLEY's paper on "Christianity and the Moral Ideal" was deeply suggestive on the lines of a reconciliation between the claims of the individual and society in terms of religion. "On the one hand," he said, in summing up his argument, "there are the various philosophies of will whose ethical result is a justification and even glorification of mere force. On the other hand there is the social reaction against these philosophies which has issued in a belief in social organisation as adequate to the production and maintenance of the moral life. Life itself cannot be permanently satisfied with either of these conceptions. It is itself at all times an effort to transcend the antithesis they present. Religion is the sufficing principle and power of this instinctive effort of life. And Christianity, the revelation of the personal Christ, is the clearest manifestation of the religious principle and the fullest manifestation of religious power. For it insists on what the Johannine writings describe by the great inclusive name of love, the interpenetration of spirits, as the supreme category of life. And that is the reason of the supreme need and value of religion to life to-day."

## THE LIBERAL CHRISTIAN PULPIT

## FULFILMENT.\*

BY THE REV. H. GOW, B.A.

"For indeed we that are in this tabernacle do groan, being burdened; not that we would be unclothed, but that we would be clothed upon, that what is mortal in us may be swallowed up of life."—2 Cor. v. 4.

THESE words of St. Paul are usually supposed to express his desire for a physical immortality. He longed, not that the old fleshly vesture of the tabernacle should be dissolved, but that it should be purified and made perfect; not that the spirit should be set free from all with which it was connected, but that what was mortal in him should be swallowed up of life.

We are, I believe, unduly limiting the thought of St. Paul if we confine the meaning of these words to the expression of a longing for the physical resurrection of a glorified body free from all sin and stain.

He had been brought up in the strictest sect of the Pharisees: he had appropriated all that was best and noblest in their traditions and their thoughts. He had learnt to love the Old Testament with a deep and tender reverence. From his childhood upwards he had set himself to obey the laws, to practise the ceremonies, to follow after the ideals of orthodox Judaism. The great words of psalmists and prophets had found an echo in his heart. He loved the Church, the creeds, the traditions, the history of his people; they were a part of himself, the clothing of his soul, the tabernacle in which he lived. But the time arrived when under the influence of the new thought and life which came to him through Christ, this Jewish vesture became a burden to him. He groaned, being burdened. He perceived that the closed system of doctrines and ceremonies which made up the body of his faith was a hindrance to his life. It contained mortal, transitory elements: it was not all pure, eternal truth. The problem which pressed upon him was the question whether he should cut himself altogether adrift from the old forms and thought which he had so loved and revered, or whether he should seek that what was mortal in it should be swallowed up of life. Was Christianity a new religion, independent of the past, or a reinterpretation of the past, a taking up into itself all that was best in the past? Should he throw aside all the old as outworn and useless, preaching a new gospel without relation to the past, or was the gospel which had been revealed to him a new light on old truths, and a closer bond of union with all that was good and great in days gone by? Had Jesus come to destroy or to fulfil? Was the revelation of God in Christ an unclothing, a casting aside, a rejection of the old, or was it a clothing upon, a fulfilment, a deeper understanding of God's

working in the past and a more spiritual, intimate fellowship?

St. Paul's answer to that question is suggested in the words of my text. He did not conceive of Christianity as an entirely new and independent revelation; it had its roots in the past, it was prepared for by the past. He did not desire to be unclothed from the body of Judaic religion, but that what was mortal in it might be swallowed up of life.

This is one of the questions which presses on us Liberal Christians at the present day, and it is of this I want to speak to-night.

How are we related to the past, amidst the break up of orthodoxies, amidst the new science and criticism and the new social and personal ideals of our time?

There are three answers which men may give to that question. There is the old answer of orthodoxy, that everything essential has been already given, and that it is for us simply to understand, to appropriate, and to obey what has been once for all revealed. There is the answer of Rationalism or Individualism, which says that by reason and conscience, without reference to the past, we have a practically sufficient guide to life; and there is the answer of Modernism, that the past is not to be ignored or cast aside, that our strength and development lie in vital union with it, and that what is mortal in it must be swallowed up of life.

Let us examine these three answers more closely.

All orthodoxies are essentially closed systems. They affirm that certain principles or facts or theories are true and final. They admit no revision, no fundamental change. At particular moments in history certain truths have been revealed. Henceforward they must be accepted as eternal and unchangeable in form as well as substance.

There are two ways in which orthodoxy conceives this unchangeability of essence, this dependence on the past. They might be compared to the two theories in biology, the old theory of special creation, and the modern scientific theory of evolution in its crudest form. For the older orthodoxy all doctrines essential to life have been given in full and perfect form, through special revelations, at particular periods in history. The truth about God, the truth about Christ, the truth about immortality, the truth about conduct, all has been handed down to us from the past. We can discover nothing more. Our part is to appropriate what has been given once for all, to defend it, to use it, to build up our lives upon it. In such a theory there is no room for change or for development. The doctrines of the Church are final and absolute. Our business as religious men and women is to understand them and obey.

There is a second more modern and more attractive form of this theory which is connected with the name of Cardinal Newman, a man for whom this city of Birmingham ought always to feel a special honour and reverence, remembering with pride and gratitude his long sojourn in its midst. Some of us may have been reading the recently published history of his life in the Roman Catholic Church, spent mostly at the Oratory in this city. It will not

attract us to Roman Catholicism, showing as it does the ignorance, the jealousy, the distrust and suppression which he encountered from the leaders in that Church. For one who had been the bright particular star of Anglicanism, so appealing, so influential, so surrounded with friends, the misunderstandings, the hindrances, the intrigues and suspicions with which he met in the Roman Catholic Church were a constant misery and pain. His life as a Catholic, says Mr. Ward, his biographer, recalls the device inscribed at the beginning of a Benedictine Prayer Book, the word *Pax*, surrounded by a crown of thorns. Inwardly that restless spirit had found peace, but outwardly his life during the early years of his conversion was full of disappointment and weakness, and wasted efforts. He bore himself with dignity and quiet patience throughout that period, and at last we are glad to know he gained even from his own Church the affection and the recognition which his pure, devoted, noble life deserved.

He is sometimes described as the first of the Roman Catholic Modernists. I believe such a description is misleading, and that the Roman Catholic Church was right in finally recognising him as essentially and truly orthodox. His theory of the development of dogma is a kind of Hegelian theory of evolution. All truth is given in the Bible implicitly. It exists there in germ. Nothing really new can ever be discovered. The work of the Church under the guidance of the Holy Spirit has been, and always will be, to render explicit what was implicit from the first. The growth of dogma is a necessary, inevitable, God-guided unfolding. It is the acorn growing according to prearranged divine laws into the oak. A man endowed with perfect knowledge would have been able to foretell the end from the beginning. Everything into which Roman Catholicism has unfolded—the Eucharist, the Trinity, the doctrine of Papal Infallibility, the Immaculate Conception of the Mother of God—exists as a germ in the Bible. The Church has simply expanded and developed, in accordance with the fixed plans of God, what was settled and ordained from the beginning. There are no new elements in any Church dogma, no new discoveries. They are only an explicit statement of an implicit idea.

That is in religion what monistic idealism is in philosophy. No mistakes, no accidents, no discoveries are admitted. The course of the unfolding of the Universe has been predetermined with absolute logical fixity from the beginning. It was given by divine revelation in germ. Nothing has happened since then except unfolding. It is the theory expressed in the well-known lines:

"With earth's first clay they did the last man knead,  
And then of the last harvest sowed the seed.

On the first morning of Creation wrote  
What the last doom of reckoning shall read."

That hard, fixed theory of everything having been given, and of the present being the necessary outcome of the past, leaves no room for real growth and discovery. It has become to a large extent discredited in our science and our philosophy and

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life to-day. All I am concerned with now is to insist that it is a thoroughly orthodox theory of religion. It is not Modernism. It leaves us with a closed system. The system was not worked out in all its details from the first, but it existed from the first. It was there in full perfection, every particle of it, only so small and obscure that men failed to observe it in its earliest stages. Evolution is simply the microcosm becoming the macrocosm. It is only a matter of size. The little becomes the large, the obscure becomes the clear, the hidden becomes manifest, the wrapped up becomes the unwrapped.

There is a great deal of orthodoxy outside the Roman Catholic Church to-day which holds this theory of development with more or less logical consistency. Everything has been given in the past, and especially in the life and teachings of Christ. Nothing which is not the inevitable unfolding of his thought, the rendering explicit what was implicit in his teachings, can make any claim to religious or moral truth. Everything was given by God in him. Our part consists merely in understanding and applying and developing what is contained in his thought and life.

That attitude of mind is what I mean by orthodoxy. It does not matter whether you believe that the doctrines were given in full from the first or only in germ, whether you believe in special creation at monumental moments, or in a slow inevitable development and unfolding. The essential thing is that in both cases truth lies in essence all behind; there can be no real advance, no discovery, no rejection of anything, no reinterpretation. The past carries in it the present and the future. There is no escape from its complete and absolute domination.

In sharp contrast with that domination of the past, we have to-day a great uprising of what might be called *Independency* or *Rationalism*. It is not a mere individualistic isolation. It is not the cold Rationalism of the eighteenth century. It is a philanthropic Rationalism. It is Rationalism fired by sympathy.

Few ages in history have been so marked by a growing feeling of fellowship. Never was there a time when men felt more strongly that they were members one of another. Our ethics, our politics, our religion are all moulded by our social feelings, and by our sense of mutual responsibility and interaction. We criticise old institutions, old principles, old customs, not, for the most part, from the point of view of our own happiness and comfort, but from the point of view of the welfare of all living men and women. Never was there a time which was more religious in this sense of feeling a mystic and divine relationship, uniting us to one another, claiming us for the service of each other. Behind the most mordant criticisms, within the most bitter denunciations and irreverent revilings of the past, I see not mere angry selfishness and arrogant isolations, but a passionate desire for the common weal. The best modern rationalists are true mystics so far as this present world is concerned, and they have all the self-confidence and readiness for sacrifice of the mystics. They are filled with splendid hopes and infinite desires. They see a new heaven and a new earth. They

are socialists so far as this present society is concerned. They are violent Individualists in their attitude towards history. They unite with their zealous desire for reform, fierce intellectual disdain and defiance of the past. They have no reverence for the old. They would like to shatter this sorry scheme of things to bits and then remould it nearer to the heart's desire. They are filled with a sense of the needs of the world, the sorrows of the world, the miseries of the world. They seem to themselves to be standing together with other living men and women, and for the sake of all other living men, in antagonism with the old. They despise instinct which is the product of the past, and they try to live by reason, but they have one instinct which they do not rationalise away—the instinct of sympathy. They are pathologists of the past. They insist on its corruptions, its mistakes, its false doctrines, its follies. They often miss in their critical diagnosis of its diseases the beauty of its life and the underlying truth of its thoughts. We know what a leading pathologist has said recently about women: all who have learnt reverence for women through love of wife or daughter, or sister or mother, repudiate that judgment with indignation as false and absurd. But there are tens of thousands of men, who recognise the incapacity of the pathologist in relation to womanhood, who are themselves playing the part of pathologists towards the Christian Church or the civilisation of former times.

That curious mystic sense of relation with the present, united with alienation and critical condemnation towards the past, is very characteristic of certain schools of thought to-day. It is marked by great intellectual ability and by deep social sympathies, but also by an amazing ignorance and a gross irreverence. Rationalism used to be content with criticising and pulling to pieces old Church dogmas. It retained its reverence for conscience which relates us to the past. Now, it is more often concerned with criticising and pulling to pieces old moral principles. It claims to judge all things without reference to racial experience. It desires that this generation should stand alone and should work out its problems and decide as to the right and truth of things by the light of reason in complete independence of the past. It has a strong feeling of comradeship with the living; it has little or no sense of comradeship or communion with the dead. These men are trying to deal with the present without any help from the past, nay, in a spirit of constant opposition and protest against the past. They welcome the strange and new. They distrust everything that comes before them in the form of an ancestor. Traditions, customs, conventions, old use and wont, ancient forms and creeds, and books and principles, tested by the experience and love of centuries, are treated by them as intruding senilities.

They are more tolerant of the last new theory, hatched yesterday, than they are of the teachings of Moses or of Christ. What is last for them is best. What is most unrelated to the old, most subversive of the old, is for them the truest and the wisest thought. To be advanced and emanci-

pated is synonymous with being right. New religion, new morals, new manners and customs, new books, new teachers, superseding and supplanting the old, is what they most desire. They talk with withering contempt of any thought or book or principle which is more than fifty years old.

The Christian Church, with its long history of saints and martyrs, with its creeds and ceremonies and ideals, with its continuity of spiritual life seen through diversity of forms, means nothing great to them. It is a history of corruption, of ignorance, of superstition, of persecution. The political and social history of our own country is for them mainly a record of the oppression of the poor by the rich. They have little sense of the immense efforts and the great achievements of the past. As they look back they are filled with indignation. They have no feeling of gratitude. Nothing has been done; everything remains to do. They are what the Post-Impressionists or Futurists boast they are in art. They try to be apostles without ever having been disciples. I can imagine the spirits of the best and noblest of all ages looking down on this present generation, so self-confident, so wanting in reverence, so certain that it is right and all preceding ages wrong, and crying out in pain like King Lear:

“How sharper than a serpent's tooth it is  
To have a thankless child!”

I think it may be said that every great moral and social movement in history which has been really fruitful, and has marked an epoch in progress, has been as much inspired by reverent memories as by ideals and hopes. “Our finest hope is finest memory,” as George Eliot says. It has been a reformation, a reinterpretation of the past, a return, a rediscovery. The great reformers have not merely reasoned and argued; they have said, in the words of St. Paul, “Behold, I put you in remembrance.” They have found the living God in the old, they have not been content with seeing Him only in the new. Their life and ideals have had their roots in the old. They are not mere mushroom growths upon the surface. They are branches on that undying tree of life whose leaves are for the healing of the nations. They can say of the Christian Church, Thou art the vine, we are the branches.

Remember that the Renaissance was inspired by the rediscovery of Greek Art and Literature, that the Reformation was a rediscovery of the Bible, and that Christianity itself was in part a return to the spiritual and pure religion of the great Psalmists and Prophets, and that Jesus owed far more than we are always ready to admit to the teaching of great Rabbis and Pharisees who preceded him. None of these movements depended wholly on the past; none were without new elements of their own. They did not merely copy or imitate the past, any more than Virgil merely copied Homer or Dante Virgil. There was a spontaneous, individual, adventurous, remoulding life in them all. There was rejection of the false, as well as acceptance of the true. There was reinterpretation, revision, a something new discovered under the guidance of the ever-living God; but they did not break with the past, they

did not try to stand alone, they were filled with a deep and sacred reverence for the best and noblest of the old.

This is the temper of what is called Modernism at the present day. The essence of Modernism is, strangely enough, that it is not merely modern, not merely concerned with the present. The essence of Modernism is a great reverence for the past, a mystic sense of the divine in the past. The Modernist is a man who has accepted without fear or hesitation the results of science and historical criticism. He is boldly rational; he is entirely outspoken. He makes without any attempt at concealment the most amazingly unorthodox statements. He recognises the rights of the intellect. There is no trimming, no timidity, no faltering with what he considers the proved results of reason. He aims, as Father Tyrrell said, at making Religion "a living truth for living minds." The Gospels, the history of the Church, the dogmas of orthodoxy, are treated with unflinching candour and absolute freedom. The Modernist stands side by side with the Rationalist in all his negative conclusions so far as he thinks them proved. But, at the same time, he is poles asunder from the mere Rationalist in his attitude towards the past. He says of Reason what Jesus said of Cæsar: "Render to Reason the things that are Reason's, and to God the things that are God's." For the Rationalist, Reason and Sympathy are sufficient guides in all his work to-day. The past is for him a dead body to be dissected, not a living organism of which he forms a part. To the Modernist the past, in spite of its mistakes, its false dogmas, its corruptions, is full of the spirit of God. For him it is not dead, but alive. It does not lie rotting in a tomb, but is present with him as the risen Christ was felt to be present with his disciples. He belongs to it and it belongs to him. He will not allow himself to be cut adrift from the great Church tradition and the Christian life which he finds expressing itself in various ways throughout the ages. "Mankind," says Richter, "ever tends to decline if youth does not take its ways through the silent Temple of the mighty past into the market place of after life." And you remember the words of Dr. Martineau, which are of the very essence of Modernism, "I cannot rest contentedly upon the past, I cannot take one step towards the future without its support."

A deep yearning love, an inextinguishable love for the old, a desire to find truth in the midst of error, good in the welter of evil, and a confidence that God was there as well as here, and that our life and thought is only a moment in a long continuous revelation of the divine, this is the chief characteristic of his thought. He believes in the essential sanity and soundness of racial experience expressed in moral principles, and of the Christian consciousness expressed through the life of the Church. He sees living truths within the dogma of the Incarnation and Atonement, he sees symbols of lasting worth within the sacraments.

The past is not for him, as for orthodoxy, all true and right, a divinely ordained revelation, inevitable, necessary, unfolding exactly as God wills. It does not contain for him everything, and pre-

clude the possibility of discovery and of advance. Nor, on the other hand, is the past merely accidental, haphazard, wayward, unconvincing, a tissue of fables and mistakes and falsehoods to be forgotten or condemned. The past, like the present, is creative, full of spontaneous life, inspired by God, expressing itself imperfectly, but containing divine elements and truths within its rigid forms.

The Modernist recognises to the full the presence of God in the world to-day, and the call to go forward into the unexplored regions of life and love. For him, life is romantic, adventurous, new at every turn. But romance, as opposed to realism, is essentially delight in the wonder and glory of the past. It springs out of a revived realisation of the greatness and beauty of former times. It is not adventurous in the sense in which the prodigal son was adventurous, going into a far country and there wasting his father's substance in riotous living. It is adventurous like Ulysses, carrying his Greek ideals and his Greek faith with him, feeling that

"All experience is an arch wherethrough  
Gleams that untravelled world whose  
margins fade,  
For ever and for ever as we move."

It is adventurousness like Abraham "going out not knowing whither he went," but bearing with him wife and household, and his memories and his God. It is in vital connection with the old while pressing on joyously into the new.

The Modernist recognises that this present society of ours is an organism so that when one member suffers all the members suffer with it, but it is not for him an organism independent of the past. The word of the rationalist is self-expression, self-development. The word of the Modernist is self-denial, self-sacrifice. He is not content with saying, You and I depend on one another and must work out by reason the fullest expression of our common life. He is not trying to build up a State or a Church out of relation to the old. He talks less about rights than about duties. The Rationalist sees in the past a mass of hindering conventions, and foolish fashions and outworn dogmas; the Modernist sees in it behind its errors a revelation of God to humanity, a claim on his obedience, his gratitude, his reverence. He seeks to transmute and transfigure the past, not to escape from it.

It is significant that for the true Modernist the Communion Service is of great and lasting value. It is not for him a mere memorial service of thanksgiving for a good life which ended nearly two thousand years ago. It is essentially the recognition of a living fellowship and communion with the past. It is the feeling that the highest and the best in the ages that have gone are still with us in our sorrows and our bewilderments and efforts here to-day. It is communion, not commemoration, the sense that Jesus and all the good and great whom we have known are living and working with us still, that we without them cannot be made perfect, that their life is our life and their God our God. In the presence of that great cloud of witnesses we have to run our race and conquer our temptations.

We Liberal Christians belong to that great Modernist movement which is at work in all the Churches. There is no section of the Christian Church in which that movement should be so full and strong and unimpeded as in ours. We have passed through the period when criticism seemed the most important thing. We feel now that reverence and communion, in harmony with reason, are the most important things. We feel that we are in vital connection with the past, and that we are truly members of the Christian Church.

Our strength has lain in the fact that amid all the excesses of our critical faculties, we have always revered conscience as supreme, and conscience rightly understood is a link with the past; it is not a lonely God speaking to a lonely soul; it is not a single note struck by the hand of God within the heart. It is part of the great harmony which is expressed by all the noble and inspired men and women through the ages. It is full of solemn reverberations from racial experience under the guidance of God. Conscience as a mere sense of personal justification, for what seems desirable or right may lead, and often does lead, to wild unruliness: it is often another word for vitality and zeal and determination to get the thing we want and to justify our way of getting it. Conscience in the true sense finds no break between the living God to-day and the God who spoke in the Prophets and in Christ, and by whose guidance the great moral principles which call for our obedience have been revealed to men:—

"Unwritten laws, eternal in the heavens;  
Not of to-day or yesterday are these,  
But live from everlasting."

The fullest expression of that experience is given to us in the Cross and in the self-sacrifice of Christ.

It is the symbol of the spirit of God working in man through all the ages. It is the power of God unto salvation. The pains of the world, the sorrows of the world, the injustice of the world appeal to us for sympathy and for wisdom as they appealed to Christ. It is in his spirit that we must meet and conquer them. Our fathers, in their pilgrimage, walked by God's guidance and rested on His compassion. There is the same God for us as for our forefathers, and in the old time before them. With wondering, prayerful thoughts we look out into the abyss of unborn time. We know not what changes are coming, what leaders will be sent. It is a great and glorious adventure in which we are engaged. We belong to the army of the living God: "Part of the host have crossed the flood, and part are crossing now." We are but as little children in our knowledge; may we be as little children in our trust and reverence. Behind us, within us, and before us, there is always the love and guidance of our Father. We pray Him that the spirit of Jesus, the spirit of that love which suffereth long and is kind, which beareth all things, believeth all things, endureth all things, hopeth all things, may be ours, and that what is mortal in us may be swallowed up of life.

## NATIONAL CONFERENCE PAPERS.

### THE SIGNIFICANCE OF JESUS FOR HIS OWN AGE.

By C. G. MONTEFIORE, M.A.

THE interesting and original paper by Mr. C. G. Montefiore on "The Significance of Jesus for His Own Age" will appear in full in the *Hibbert Journal*. We must accordingly be content with presenting the following synopsis of its contents. After pointing out that the religious results which Jesus achieved were partially due to causes which lay outside the actual religious teaching of Jesus himself, he affirmed that these would not have produced the results we know without something else. The death, the story of the resurrection, Paul, the non-Jewish religious environment and atmosphere, were all necessary, but they needed something upon which they could act. That something was Jesus himself. Because Jesus was such a man as he was therefore all the rest followed. The significance of Jesus for his age lay in this, that he caused fundamental beliefs of Judaism, and more especially fundamental religious relationships of the Jews to one another and to God, to flow over to and become the possession of the world at large. In other words, he brought about the diffusion and universalisation of some fundamental tenets of Judaism. This is not to deny that there are elements in the teaching of Jesus which are off the main Jewish line, or that there was nothing new and original in it. But when all this has been taken into account, the new sinks into insignificance in comparison with the old. What Judaism, or some Jews, had been trying to do on a small scale, always hindered by the barriers of race and nationality, was now to be done on a scale commensurate with the greatness of the object and the splendour of the goal.

If we take the teaching of Jesus about God and His Love for His human children, the doctrines of repentance, of chastity, and of humility, the love of father and mother, the care for the poor and the needy, the meaning of prayer, the resurrection of the body and the immortality of the soul, all these were Jewish teachings. They formed part and parcel of contemporary Judaism, and they outweigh the differences between Judaism as a whole and the total religious doctrine of Jesus. The contention is, as against the ordinary Christian view, that the improvements made by the historic Jesus upon Judaism as a whole are small in comparison with the agreements. If this is so, it is not surprising that the religious significance of Jesus for his own Jewish contemporaries was comparatively small. In comparison with what he had (after his death) to say to the Gentiles, he had (in his life) little to say to the Jews. Though the Jews could in other matters have appropriated many of his teachings with advantage, and consistency, they had the most important things already. They had God, the one God, His Righteousness, and His Loving-kindness; they

had the reverence and the love of Him; they had His service, they had prayer and adoration, they had the love of their neighbour, a love which was more profound, far-reaching, and delicate than the outer world (almost always hostile or prejudiced) has cared or been able to discern. They had humility and chastity, they had repentance and the divine forgiveness, they had the study of the Law, they had alms-giving and charity, they had memories of the past and hopes for the future, they had the conviction of resurrection and immortality. It was a rich and yet wholesome religious fare, and upon the whole they could manage on it exceedingly well.

But the Jews were God's children because Abraham was their ancestor, and the transference of Judaism to the Gentiles upon any large and adequate scale was beset with difficulties. For a child of God to mean a believer in Jesus, the divine Saviour, implied much wider limits than for the same term to mean the descendants, even the spiritual descendant of Abraham; for all men could become believers in Jesus by an act of faith, his yoke demanded a circumcision of the heart, but not also the circumcision of the flesh. Thus the significance of Jesus lies in the fact that he started the movement which brought about the translation of Judaism into the Gentile world. He started the movement; not only his actual death and his supposed resurrection, not only Paul and the religious ideas of the heathen world, had a hand in it and brought it about, but Jesus himself, Jesus the living historic man, his character, his teaching, and his life. He did not theoretically or directly break down the wall of severance between the Jew and the Gentile, but his teaching paved the way for and could easily be fitted into the doctrine of a successor, who should find the bond of union not in race but in common attachment to the same Saviour and the same Lord. In these respects Jesus resembled the prophets in their moments of universalism, yet the prophets were more interested in the State, the national future, and the national glory than he. Herein he parted company from them. In another respect he joins on to them clearly and definitely.

He depreciated ceremonies and extolled justice and compassion as they had done. The saying stood, "There is nothing from without the man that going into him can defile him." He thus paved the way for breaking down the separating and nationalist trammels of the priestly and ceremonial law. What Jewish propagandist had never succeeded in doing even in their conscious efforts to win many proselytes, Jesus, without intending, accomplished.

A word must be added about the significant characteristics in Jesus which were either defects of qualities or which were qualities that, from a Jewish angle of vision, led to retrogression in his Church. The prophets believed in their cause, but only in that sense can they have been said to have believed in themselves. They strike no personal note, but Jesus strikes it. He does not merely speak in God's name, he speaks also in his own. Unlike the prophets he founds a society, for the Kingdom of God which he announces is

not only God's Kingdom, it is also *his* Kingdom. In that Kingdom if God is the Sovereign, he, Jesus, is to be the Viceroy. If Jesus claimed to be or if he thought he would ere long become the predicted Messiah, then, however much he gave to the old term a new meaning, he did believe that he stood in some special relation of pre-eminence or dignity towards the divine Father. And if he felt like this, it was possible for him to have taken the great, the severing step—severing him, that is, from the purest Jewish tradition—and to have not only said "Believe in God," but also "Believe in me."

In this personal note struck by Jesus lies an immense feature of his peculiar significance. This new limitation of love is not without its ultimate basis in his own teaching, his own claim, his own faith. The worship of Jesus is mainly, indeed, due to other causes, but it is partly due to himself, for that doctrine of his deity, with all its implications, which both Jews and Unitarians reject, the historic Jesus is at least partially responsible. If he had not taught and said what he did, his death and his supposed resurrection, and Paul and the Pagan religious environment would not have sufficed to crown him with Godhood, or to have produced even after centuries of development and struggle the imposing Athanasian creed. The germ goes back to Jesus, and in that germ is contained a big chapter of his significance. His was not merely the teaching of a passing prophet. It was the teaching of a beloved and unique personality. There was indeed some shifting of emphasis, but this very shifting is in the last resort due to Jesus himself. The centre of the teaching of the historic Jesus is God. The centre of the teaching of his Church is he; and yet the centre is in a sense brought back again to where it was before, for the Son becomes at last to the Christian dogmatist of one substance and co-eternal with the Father.

### THE SIGNIFICANCE OF JESUS FOR OUR OWN AGE.

BY THE

REV. H. J. ROSSINGTON, M.A., B.D.

"HISTORICAL Christianity," Emerson once declared, "has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, and as it has appeared for ages, it is not the doctrine of the soul, but an exaggeration of the personal, the positive, the ritual. It has dwelt, it dwells, with noxious exaggeration about the *person* of Jesus. . . The manner in which his name is surrounded with expressions, which were once sallies of admiration and love, but are now petrified into official titles, kills all generous sympathy and liking. All who hear me feel that the language that describes Christ to Europe and America is not the style of friendship and enthusiasm to a good and noble heart, but is appropriated and formal—paints a demigod as the Orientals or the Greeks would describe Osiris or Apollo." Uttered, as these words were, in the course of his "Address before the Divinity Class, Cambridge, 1838," it is

not difficult to see what was then their true meaning and application. The speaker was far from seeking to belittle the historic Jesus or to minimise his spiritual significance for mankind. As if to guard against the possibility of such an interpretation, he had earlier laid weighty emphasis upon the supreme insight and power of Jesus. He saw with open eye the mystery of the soul. He alone in all history estimated the greatness of man. But, as Emerson points out, the spiritual character and appeal of Jesus had been concealed rather than revealed by the traditional way of describing him.

That of which Emerson thus complained was even then undergoing attack on the Continent, and was soon to yield place to a more natural and illuminating mode of treating the historic figure of Jesus. In the light of subsequent developments we can perceive that the year in which Emerson delivered his Address falls in a transitional period. The old methods were being discredited, the new had not won general recognition. Religious circles in Germany were at the time greatly agitated by controversies caused by the publication of *Das Leben Jesu* three years before. In Strauss' epoch-making work new historical methods that were destined to remove the appearance of unreality characterising the figure of the traditional Jesus were applied by a keen scholar and uncompromising critic to the records of his life. While it is true that their object and immediate effect in this particular case were destructive, and that Strauss was more occupied with the removal of the unreal than with revealing the actual aspect of the Synoptic Jesus, nevertheless his book helped to perform this positive and very necessary service: It made apparent the paths by which later scholarship had to proceed in order to obtain for the personality of Jesus greater reality, and regain for it that generous liking and sympathy it had lost. From that time forward three definite tasks were seen to need the earnest attention of the New Testament scholar:—

- (1) The literary criticism of the sources.
- (2) The investigation by sound historical methods of Judaism and early Christianity.
- (3) The critical examination of the representations of Jesus.

It is outside the scope of the present paper to dwell upon the manner in which those tasks were undertaken or to give in detail the remarkable results accruing. Nor can mention be made of the many distinguished men who have devoted great abilities to the cause of historical research—scholars representing many lands and varied types of religious experience who have laid us all under such a deep debt of gratitude. It must suffice to say that, differing as their conclusions may sometimes be, concerning the historical methods employed and the legitimacy of their application to the life of Jesus, there is now no serious question. As little is it open to question that the gains resulting from the rightful use of historical canons of criticism are acknowledged and welcomed by heterodox and orthodox scholars alike. Perhaps I may be permitted to indicate the striking character of the change, as it affects our present purpose, by quoting the words of one of the six Oxford tutors

who contributed to *Contentio Veritatis* in 1902. Speaking of nineteenth century New Testament scholars and of what they had accomplished for our age, the Rev. H. L. Wild says: "It was their purpose, using the best historical methods available, and approaching the matter from a purely historical standpoint, to endeavour to determine who Jesus was, what He taught, what was the character of the age in which He lived. . . . And so the process has gone on—a constant process—with results upon the thought of the time analogous to the general results of scientific work in the world of nature. A new spirit is abroad: on all hands we are conscious of new interest and new life; the religious atmosphere has been freshened by the honest and straightforward impulse to endeavour to see things as they are, and to follow the argument hopefully whithersoever it may lead. The new interest alone might make these things worth while, but here as elsewhere new freedom and new power have followed upon new knowledge. The general result of the work has been to create the impression that in presence of this life of Jesus, as in presence of nature, we are still but as children gathering pebbles on the shore, but enough has been secured to assure us of the value of the quest, and the conviction has been steadily gaining ground that from here, if from anywhere, from this life more surely known and better understood, will come all true progress and all gain in power amid our difficulties" (*Contentio Veritatis*, pp. 108-109).

We may share that conviction, and have a like confidence in the possibilities of progress, yet it is essential to note that some of the special difficulties of our present age are the outcome of this new thought. Not without reason does the writer of that passage detect an analogy between the results of historical criticism and the results of scientific research. If in both those departments they have been remarkable and far-reaching, in both alike their tendency has been to create problems unknown before. All that need concern us here is to point out their interaction, together with their influence upon the popular thought of to-day, as they touch the important question we are considering. While the historian has been making more clear and convincing the picture of the past, the scientist has revealed the extent and character of our present world. With ever-growing interest and ardour modern minds have turned to the contemplation of natural beauty and to the mastering of Nature's secrets. Slowly but surely a new universe has been revealed to their gaze. In proportion as this has become increasingly valid for thought, so too it has given to life here and now a new meaning and value. Although it would be too much to say that other-worldliness has entirely disappeared, yet it is undoubtedly true that it has ceased to be the chief factor in determining human thought and act. No longer is the belief in a life hereafter mankind's main concern. It has become largely subordinated to more pressing and practical beliefs which find their common centre in the longing for the coming of God's kingdom upon earth. Not without a profound influence upon earlier conceptions has science thrown light upon an almost unlimited past. It has taught us

not only to expect, but to prepare for, a practically unlimited future of our race in this present world. Perceiving the practical implications of this conception of the life that now is, we think of, and make plans for, the continuance of society if not in its present form at least in its present sphere. The end of much strenuous and unselfish service to-day is to make this earth better by removing its social evils and making possible that religion of the spirit which bad material conditions so seriously hamper.

Now for many who have thus come to look at life and its duties there is much that is alien if not actually disturbing in the recent presentations of the life and times of Jesus. Granted the fact of their greater clearness and consistency, all the more sharply defined is the contrast they suggest between his age and our own. How essentially different are the thoughts, the aims, the respective points of view! We are conscious of the greater fidelity of the portraiture, but what of that if it merely serve to reveal one who stands aloof from the hopes, the aspirations, the endeavours, that determine our dominant ideals! So far from sympathising with our social programmes and propaganda, the Jesus we are asked to see looks forward with confidence to the swift cessation of all earthly things, and bids his followers set all their hopes on things above. The words which he utters, the ideals of life which he offers for acceptance, pre-suppose conditions vastly differing from our own. Existence in his day seemed more simple, more easy, suggesting little of that acute economic stress and strain which enters so largely into many modern lives.

It was inevitable that this contrast should give rise to real difficulties and make imperative the answering of certain pertinent questions:—Can a religious faith which started under such different conditions, make an effective appeal to this progressive, scientific age of ours? Can its founder, with his unconcern for all temporal blessings, minister to the clamant needs of to-day? Slight is the satisfaction afforded by some recent writers to men for whom these are living questions. The eschatological point of view is the true historical view, so Professor Burkitt and others assure us. If that be so, then we need cherish no false hopes. This is our condition, as understood by Professor Burkitt in one of his most recent studies of the Synoptic Gospels:—"Let the children first be filled"; we must first of all think of our Lord in connection with the aspirations of his own time and his own country, and be ourselves content with the crumbs that have fallen down into our very different world. After all, the table was spread for the lost sheep of the House of Israel, not for us." (*The Earliest Sources for the Life of Jesus*, p. 75.)

There is sufficient of truth in this telling statement to make apparent the difficulties inherent in a one-sided and too emphatic eschatological view. We have to face a situation which is likely to become increasingly difficult for liberal Christianity. If there is no reason to fear a complete "collapse" of the liberal Christian position, still the ethical foundation on which it has mainly relied will be wanting if the extreme eschatologists gain the victory.

It will then be essential to think of the teaching of Jesus, not as occasionally or accidentally coloured by the expectation of another world, but as completely determined by it, so that the purely ethical and universal note is scarcely discernible. For my part, I cannot accept this extreme view. On the contrary, I find in the Synoptic Gospels much that is as significant for life and its problems to-day as it was for those of earlier ages. Professor Burkitt himself unconsciously supports me in this. When dealing elsewhere with the teaching of Jesus he quotes with approval a number of moral precepts on which Justin Martyr relied when commending to the favourable consideration of a pagan emperor of the second century the characteristic ethical teaching of Christianity ("The Earliest Sources for the Life of Jesus," p. 44.). What more is needed to prove that then as now those who treasure the teaching of Jesus can use it for ethical purposes altogether apart from its first eschatology!

Still more important, however, is this further question: How far do the results of historical criticism affect our estimate of the person of Jesus and its significance for the faith of to-day? There probably never was a time when the interest in, and the affection for, the Jesus of the Gospels were so pronounced as at present. Here and elsewhere men who have abandoned all formal connection with organised religion still retain their respect and liking for him. The Social Democrat of Germany mentions his name with enthusiasm even when declaring his unconcern for the Christian religion, while an allusion to Jesus before an audience of English working men will win applause when a reference to the Church only calls forth marked disapproval. Doubtless this is partly due to the fact that Jesus is claimed as comrade and social reformer by those who thus regard him. Even more is it due to the fact that his personality appears more humanly convincing and attractive than in the earlier conventional treatments of it. From whatever cause it may spring, however, this favourable attitude to Jesus is of the greatest possible value and significance and needs to be allowed for in all modern attempts to reach the masses. But here the question arises: Can the personality of Jesus as depicted in its historical characteristics by recent criticism offer present help and personal communion to sinful and sorrowful hearts to-day? Can it be so realised in thought and feeling as to prove an actual dynamic power? In this respect the answer of the Christian Church is clear and unequivocal. It has claimed, and still claims, that the Jesus Christ of its adoration is at least as great an aid to faith as was Jesus in the days of his flesh.

Let me seek to do justice to the significance of such a claim, and illustrate its moral and spiritual values in present-day experience. No writer of recent times has more clearly revealed his veneration for Jesus, or shown more convincingly the potential power of his appeal, than the German novelist, Peter Rosegger, who belongs to the Liberal Catholic branch of the Christian Church. That veneration for his person, and that belief in his personal appeal, are fused together with

striking effect in perhaps the best known of his works. The chief character, Konrad Ferleitner, having been sentenced to death, abandons himself to despair as he awaits the execution of his sentence. The thought of his approaching doom is with him night and day and almost drives him mad. In the hour of his deepest dejection Jesus appears to him in his cell, with astonishing effect. A sense of peace enters his soul, the thought of a settled purpose takes possession of his mind. I tell the rest in the language of the author, as rendered in the English translation of his work: "Something of which he had hardly been conscious suddenly became clear to him. He would take refuge in the Saviour. He would sink himself in Jesus, in whom everything was united that had formed and must form his happiness—his mother, his innocent childhood, his joy in God, his repose and hope, his immortal life. Now he knew, he would rely on his Saviour. He would write a book about Jesus. Not a proper literary work; he could not do that, he had no talent for it. But he would represent the Lord as He lived, he would inweave his whole soul with the being of his Saviour so that he might have a friend in his cell. . . And so he wrote and wrote. He did not ask if it was the Saviour of the books. It was the Saviour as he lived in him, the only Saviour who could redeem him. And so there was accomplished in this poor sinner on a small scale what was accomplished among the nations on a large scale; if it was not always the historical Jesus as Saviour, it was the Saviour in whom men believed become historical, since he affected the world's history through the hearts of men. He whom the books present may not be for all men. He who lives in men's hearts is for all. That is the secret of the Saviour's undying power. He is for each man just what that man needs. We read in the Gospels that Jesus appeared at different times and to different men in different forms. That should be a warning to us to let every man have his own Jesus. As long as it is the Jesus of love and trust, it is the right Jesus." ("I.N.R.I. A Prisoner's Story of the Cross," translated by Eliza Beth Lee: Prologue.)

No one would surely venture to deny the reality of the experience which is here so beautifully told. It has been represented in countless Christian lives since the day of that nameless second-century writer who speaks of Christ being "new born every day over again in the hearts of believers." What could compensate us in our sins and sorrows to-day for the loss of the peace and power which enter the lives of those who consider they have realised the saving and consoling presence of Jesus? And yet, from the standpoint of historical criticism, our author's conclusion cannot be unconditionally accepted. If every man is thus at liberty to create his own Jesus, provided he be a Jesus whom he can love and trust, is there not a grave danger involved? At the very time we have come to appreciate historical truth and accuracy, and to rejoice in the reality they have given to the person of Jesus, must we be content to forego these in the interests of a present and personal Saviour? We are surely in sad plight if we have to make our choice between scientific cer-

tainty and the certitude of a spiritual experience like unto that portrayed by Rosegger. But who that values the things that are more excellent would hesitate in choosing? It is only right that historical criticism should be heard on this matter, and no one is more qualified to speak on its behalf than that great and uncompromising critic, Professor Schmiedel:—"If we now say 'Jesus is my life,' we are not referring to the historical Jesus, as including characteristics which to us are unacceptable, but we are referring to an ideal for which the historical Jesus has supplied only the essential features. . . In discussion with theologians, the truth must be most deeply emphasised that it is impossible to hold a real communion with Jesus as a man of the past; what appears to be such a communion consists entirely in self-identification with the mental attitude of Jesus, and in producing in oneself thoughts which are believed to be called into being by Jesus in a kind of conversation. Such a proceeding, however, is richly fraught with blessing to the soul, even though it involves an intellectual error. And naturally it leads to a lofty reverence such as is rendered to no other hero, however great, to no other benefactor of mankind, however eminent. To all these we look up with awe, with the feeling of littleness in comparison with them, with heartfelt gratitude for what we have received from them, and with the consciousness of still being by them helped forward on the path of victory. But towards none of them do men stand in relations of such intimate spiritual communion as towards Jesus, because the region in which they feel he is helping them is more central than the rest; and because from none else as from him do they receive so deep an impression that he has a heart of love for every human being who approaches him—thanks to his image as depicted in the gospels" ("Jesus or Christ?" *The Hibbert Journal Supplement*, pp. 78-79).

Although Professor Schmiedel makes a distinction between the language of theology and the language of religion, and, in accordance therewith, is careful at all times to speak of the Jesus of history as differentiated from the Christ of faith, it is apparent that in these words he is conscious of no religious difficulty in regarding Jesus as able to hold some form of spiritual converse with present believers. On the contrary, he explicitly states in the same connection that without the possibility of this kind of personal communion our religion would certainly lose something which is essential to its nature. The real and the ideal are not necessarily opposed but can be brought into harmony in the individual experience. Thus it is possible to conserve the spiritual values which present communion with the ideal Jesus affords without sacrificing the clearness and the certainty of the objective truths established by criticism. This, too, is the conviction expressed in the recent writings of critics like Johannes Weiss, Weinel, and Harnack. When the latter published his lectures on "*Das Wesen des Christentums*," one of the strongest objections which it called forth in Germany was to the effect that Harnack had found no proper place for the person of Jesus in the Christian Gospel. No such reproach

can be brought against Harnack's more recent treatment of the subject. In that remarkable address on "The Double Gospel in the New Testament" which he delivered at the Berlin Congress, he claims consideration not only for the First Gospel of the Kingdom which Jesus proclaimed, but also for that Second Gospel which taught that "God had made Jesus of Nazareth Lord and Christ for Mankind, and that his work was God's work." History, he declares, has set its seal upon it. And hence Harnack strongly affirms that both the First and Second Gospel must be made significant for the Christian faith of to-day. The former contains the Truth, the latter the Way, and in both we find Life.

It is my own heartfelt conviction that such a view must increasingly determine our treatment of Jesus. May I crave indulgence if I seem to surrender the detachment of the observer for the dogmatism of the Christian believer? Brought up to think of Jesus as the second person in the Trinity it was chiefly due to the fact that I could not so regard him that I found my religious position amongst those who called themselves Unitarian. But if I could not accept the traditional orthodox view, neither could I give my whole-hearted assent to a conception of Jesus which, as it appeared to me, was entertained by some Unitarians. According to their view, Jesus was but one of the world's great moral and religious teachers, any one of whom might equally serve for example and inspiration. That position may be for some a perfectly legitimate one, and prove not incapable of affording real assistance. But it is not one which I can accept as truly Christian. It seems to me that for those who are members of the great Christian Church, sharers of its spiritual traditions, and owning allegiance to its illustrious founder, the name of Jesus stands high above every human name. We cannot leave him out of our appeal, or detract from the supreme beauty and strength of his personality, without serious loss in our religious work. I do not claim that he has for us, or can have, the religious value of God, but he is the one in whose word and work the power and reality of God in human lives were made most manifest.

If we believe that, as I myself do with increasing conviction, we must make that belief significant for other lives. And is it not supported by the Gospels even as read in the light of modern criticism? If we go to them, not so much to find a photograph reproducing every superficial trait which Jesus owed to his age, but with a single-hearted desire to behold a spiritual picture which may reveal clear evidence of those deep things of God which are peculiar to no age, how can we despair of success? Now, as at all times, when men would with earnest purpose see Jesus he is to be found, and, with him, those priceless things which make for fuller life:—

First, a conception of God as Father which makes Jesus' relation to the latter the most real thing in the world, a communion with God so intimate and so complete that he can say: "I and the Father are one."

Second, springing from this sense of God's value for his own soul, that deep desire of his nature to share with other lives the

spiritual substance which is his, so that his own inner freedom of mind and his own serenity of soul may be theirs, to drive out distraction and to deliver from the anguish of unrest.

Third, the thought of a kingdom of God over which the Father shall hold living and loving rule and in which divine sonship, as Jesus knew and lived it, shall be not merely potential but actual for all the children of men—those in whom he had such profound faith, and for whom he deemed no sacrifice too great.

Have these things, with all their far-reaching implications, no significance for our own age? Does not he who gave them their first significance, and found in them his own abiding satisfaction, commend them still by the life he lived and by the death he was ready to die? Such a one still speaks with compelling and persuasive power. To the men and women of to-day engrossed in the pursuit of merely worldly blessings he says: "What shall it profit a man if he gain the whole world and lose his own life?" To those who bear our modern burdens his message still goes forth: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Those inspired by a lofty ideal of service who are actively concerned for sad and suffering humanity still receive this glad and gracious acknowledgment: "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

Jesus, as thus understood and interpreted, will evince new power to help men in their difficulties and perplexities, and he will do this, not by centring their thoughts upon self, but by making plain to all that the way of salvation is the way of sacrifice, and that the paths of peace are for those in whose hearts God holds constant and complete communion. And, as he thus wins new and greater victories for truth and righteousness, many who have felt his power and been moved by his appeal will seem to hear this question put to them: "But who say ye that I am?" To that question the eager and earnest answer will not be wanting: "Thou art the Christ, the Son of the living God."

## BOOKS AND REVIEWS.

### A CHALLENGE TO LIBERALS.

Faith, Freedom, and the Future. By P. T. Forsyth, M.A., D.D. Hodder & Stoughton, 1912. 5s.

How far has Dr. Forsyth in his new book helped to solve the problem of the Churches? At any rate the position set forth so forcefully (and doughtily—let all bland Liberals be apprised of this!) is one that claims the most careful attention. It is not an eirenicon. Jacob did not offer an eirenicon when he wrestled with a Man till daybreak. It is something better. It is an attempt to throw athwart the standing divisions of present Church parties and confessions the light of an idea, which shall show the old facts in a new grouping, and so re-interpret the sects to themselves—with the result, one would suspect, of considerable astonishment to the sects.

The method adopted is partly historical; but it is history envisaged as the movement of certain grand ideas which are only now working out their full meaning. Dr. Forsyth finds that the whole of the Church's history illustrates the distinction between the Word and the Spirit, between a religion of fact and a religion of conscience. The Church's life was based upon certain overwhelming concrete experiences and revelations which formed the subject matter of the apostolic preaching, and this was *the Word*. But this preached Word had to be appropriated by those who heard it, and this could only happen if there was in the hearers an active spiritual experience which developed freely on its own lines. This latter is *the Spirit* as distinct from the Word. And there has been throughout the Church's history "the danger of the Spirit's becoming detached from the Word, and the Church's experience escaping from its creative facts"—witness movements like Montanism, Gnosticism, Mysticism, and Anabaptism. In all such movements there is vagary and caprice, because there is nothing to steady the individual seeker for truth, who in his reaction from orthodoxy runs into an "unchartered spiritualism," a religious subjectivity, such as that of the early Quakers and Levellers—in fact, "the Anabaptist element, with its supremacy of the inner light and of the direct note, of the unwritten word and the popular rule." And coming down to our own time, Dr. Forsyth uses all the powers of his smiting and provoking rhetoric to show how the illumination of the Quaker and the exaggerated spiritualism of the Anabaptist passed on, by successive lapses and degenerations, into the rationalism of the Aufklärung and the sentimentalism of modern Liberal Christianity. With boundless fertility of exposition this point is endlessly reiterated and enforced—the slide of the Free Churches into "popular subjectivism," and then by consequence into spiritual egoism, rational anarchy, and moral impotence.

What is the remedy? Dr. Forsyth replies that it is a renewed insistence on the Word. But the Word does not mean the Bible. There is no longer an infallible Bible for Dr. Forsyth. But there is "the final and ageless Word of the New Testament salvation." There is but one note of the true Church—the note of the Gospel of the grace of God to guilty man in the Redeemer. In order to secure a definite and authoritative statement of this central "Word," Dr. Forsyth proposes that the creed of the Free Churches shall consist of one short article only, and if it can be in Scriptural language so much the better, e.g., 2 Cor. v. 19, 21. This creed is to be declaratory only. That is, declaration does not mean subscription. "The confession of a unitary church does not involve uniformity in every member, so long as it is not openly challenged, renounced, or defied. It is but characteristic, and not coercive." Together with this it is pleasant to be able to quote: "One does not, of course, expect the great dogmatic content of the Church to be reproduced in the experience of every member of it. That is a fertile source of forced piety and hectic faith."

It seems to us that Dr. Forsyth's con-

tention is in substance sound. Just as, in politics, men have gradually learnt during a hundred years that freedom is to be sought *within* society and not *from* society, and that an indefinite progressivism, interpreted as the progress of the individual in liberty, spells mere atomism and anarchy, so in religion progress must be *within* God's historical revelation of Himself and not away from it. In religion the parallel of social construction (as opposed to mere libertarian emancipation) is the discovery of a deeper and purified Gospel *within* the Christian faith (as opposed to the vagary of an imagined progress *beyond* Christianity). Unless we can get something *absolute*, somewhere, in religious history, our relativism of a lower ever passing into a higher, and that into a higher still, becomes the most miserable fiasco that ever travestied under the name of progressive religion ("a drear succession to a dizzy post"). To such futile relativism which has no present hold upon finality we may well apply the words Dr. Forsyth uses: "Spiritualism and idealism are but regulative, they are not creative and constitutive principles." In all this Dr. Forsyth is doing for the Christian faith what Mr. Wicksteed did some time ago in his Essex Hall lecture for the narrower Theistic faith, when he insisted that the "ever on and on" of a progress which has no present goal, deceives itself with the delusion of a life worth wooing but not worth winning.

In this slight and most inadequate notice of a timely and brilliant book no attempt can be made to appraise the many striking instances of historical insight and judgment upon which the writer builds his case. Unitarians will be glad to acknowledge certain important admissions which Dr. Forsyth makes with regard to the unfortunate developments in Nonconformity in the eighteenth century. "The elaborate Calvinism of many of our trust-deeds is a deposit of that century, and it is a record of that scholastic debasement to orthodoxy which is apt to mark an age which has come spent out of a great conquest. The Calvinism of that age is not the molten thought of the great age. It is Calvinism clotted, and sometimes soured. Many of the members of the churches, moreover, passed to Unitarianism (through Arianism) in one direction, and into Methodism in the other." A growing number of Unitarians are willing to admit that their body, both by origin and by development, bears upon itself some of the characteristics of schism and a carelessness about Gospel fundamentals. And if Dr. Forsyth and such as he will set their faces against the continuation of the ridiculous exclusiveness of the Free Church Councils (and we know that Dr. Forsyth has a fervent dislike of trust-deed tyranny), it will be the duty of all Liberals to try and see how far they can go to meet the new suggestions towards unity among the Free Churches.

W. WHITAKER.

JACQUINE OF THE HUT. By E. Gallienne Robin. London: Hurst & Blackett. 6s.

IN "Jacquine of the Hut" Miss Robin has given us a romantic tale of Sark in the old smuggling days. It is the story of a

wild girl of the island, the daughter of a fisherman given to illicit practices, whose home is an isolated hut on the Eperquerie moorland facing the restless sea. She is a gipsy-like creature, with the beauty which is born of wind and wave and sun-litten foam—a child of the elements, unaccustomed to restraint, and yet with a loyal and loving woman's heart. Perhaps, from the moralist's point of view, it is a pity that so splendid a girl should waste her devotion on a swashbuckling, masterful Berserker like Ricart de Carteret, especially as she seems to have no objection to his failings, and no desire to "reform" him after the manner of more conventional heroines. But the moralist is apt to get sadly out of his depth when he is dealing with primitive human beings like these handsome islanders, and he will feel, if he follows the fortunes of Jacquine, that he is witnessing the triumph of that unreasoning love, "stronger than cruelty, stronger than death," which obeys a mysterious law of attraction, and often strangely ennobles those who come under its spell. Miss Robin describes the scenery of Sark, the old island customs, farm-house interiors, and eighteenth-century junketings in an extremely vivid manner, and every chapter has that "old sob of the sea" in it which finds so ready an echo in passionate and sorrowful hearts. Her characters are not mere lay-figures; even the doll-like Oriana, with her golden hair and her petty silk frocks from Paris, is alive, if her animation is only that of the butterfly; and Carteret himself is as virile and ruthless as an ancient Viking. We only hope that Jacquine cured him of his propensity to gamble, and drink, and smuggle kegs of brandy when she married him after the dance round the bonfire at the festival of *les vitres*.

*Earth and Her Children* (London: T. Fisher Unwin. 5s. net) is the title of a little book full of interest and suggestiveness, not only to children, for whom it is mainly intended, but also to teachers and others who have to do with the training of the young. The author, Mr. H. M. Livens, is thoroughly conversant with child nature, and has written about the wonders of the natural world in a way that will arrest the attention and arouse the interest of intelligent boys and girls. Robert Louis Stevenson says somewhere that whatever we are to expect from children, it should not be any peddling exactitude about matters of fact. Facts and figures do not appeal to them, they dwell too much "among the mists and rainbows." This is a truth that Mr. Livens thoroughly understands, and he has adopted dialogue form, making his subjects very frequently speak for themselves. He clothes his teaching in easy poetical language, that appeals to the imagination of the learner and moves him to question and seek further knowledge, without at all realising that he is having a lesson. The chapters on The Wind and The Rainbow seem to us to be especially delightful. Others on trees, flowers, and insects give a wealth of information which will enter the memory to be stored up for future use when the grown man will

wonder where he learnt it all. The author aims, we can see, at getting beyond the material and calling out that spirit of awe and wonder that is latent in every child, and which leads on to that love of nature in the profound Wordsworthian sense, that sees God everywhere and the world one great unending miracle. We hope Mr. Livens' book will attain the popularity which it deserves.

## THE HOME UNIVERSITY LIBRARY.

### TEN NEW VOLUMES NEXT WEEK.

BY way of celebrating the very successful first year of their "Home University Library of Modern Knowledge"—the remarkable series of shilling volumes edited by Professors Gilbert Murray, Herbert Fisher, J. A. Thomson, and W. T. Brewster—Messrs. Williams & Norgate announces that ten new volumes will be issued on Wednesday next, April 24, bringing the number of volumes now published up to fifty. Lord Hugh Cecil's manifesto on "Conservatism" is, perhaps, the book of the ten which will be seized upon with most curious interest.

The other volumes are by Prof. W. Somerville on "Agriculture," a simple statement of principles and practice; Prof. W. P. Ker on "Medieval English Literature"; Prof. J. G. McKendrick on "The Principles of Physiology"; Mr. L. Pearsall Smith on "The English Language"; Mr. F. Soddy, F.R.S., on "Matter and Energy"; Mrs. Rhys Davids on "Buddhism"; Prof. F. L. Paxson on "The American Civil War," of which a short popular account has long been wanted; Prof. W. McDougall on "Psychology," which he regards as "the study of behaviour"; and Principal Selbie on "Nonconformity: Its Origin and Progress."

We learn that arrangements are being made for the rapid extension of the Library, and that among the more interesting fixtures for future issues are:—"Ancient Greece," by Prof. Gilbert Murray; "Pre-historic Britain," by Dr. Robert Munro; "Germany of To-day," by Mr. Charles Tower; "The Navy and Sea Power," by Mr. David Hannay; "Napoleon," by Mr. Herbert Fisher; "London," by Sir Laurence Gomme; "The Victorian Age in Literature," by Mr. G. K. Chesterton; "A Study of Sex," by Professors Thomson and Geddes; "Great Inventions," by Prof. J. L. Myres; and "Warfare in England," by Mr. Hilaire Belloc. The names cited are sufficient evidence that the series is being kept up to the high level of its beginning.

"CONTEMPORARY FRENCH POETRY" is a new volume just added to the "Canterbury Poet" Series. Its author is Professor Jethro Bithell, M.A., who prepared the two companion volumes on Contemporary German and Belgian poetry. "Contemporary French Poetry" contains selections from the works of thirty-six recent poets, including Henry Bataille, Paul

Fort, Charles Guérin, Francis Jammes, Laforgue, Mallarmé, Stuart Merrill, Moréas, the Countess de Noailles, de Rénier, and Vielé-Griffin. The translations are preceded by a lengthy essay dealing mainly with the origins and significance of symbolism and the present trend of French poetry under the influence of Bergson.

\* \* \*

THE death is announced of M. Gabriel Monod, Professor of History at the Sorbonne. A member of one of the most highly respected French Protestant families, he had won a position of distinction as a scholar by a series of books based on wide research on the mediæval history of France. Among readers in this country he was perhaps best known for his volume of essays on Taine, Michelet and Renan, which was published in 1897.

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MESSRS MAUNSEL & CO., LTD., of Dublin, the publishers of the works of J. M. Synge, and of other notable books by Irish writers, inform us that they are extending the scope of their business so as to include in their catalogue works by British and American authors generally, and that they have now opened London offices at Oakley House, Bloomsbury-street, W.C.

#### PUBLICATIONS RECEIVED.

MESSRS. T. & T. CLARK :—Types of English Piety: R. H. Coats, M.A., B.D. 4s. net.

MESSRS. J. M. DENT & SONS, LTD. :—La Confession d'un Enfant: Alfred de Musset. 1s. net. Paroles d'un Croyant et Choix de Prédications: F. Lamennais. 1s. net.

MESSRS. HODDER & STOUGHTON :—The Ordinary Man and the Extraordinary Thing: Harold Begbie. 6s.

MESSRS. W. M. RIDER & SONS, LTD. :—A Son of Perdition: Fergus Hume. 6s.

MESSRS. SHERRATT & HUGHES :—St. Luke, Evangelist and Historian: Herbert McLachlan M.A., B.D. 2s. 6d. net.

#### MISCELLANEOUS.

*Progress, Mind.*

### FOR THE CHILDREN.

#### SIR FRANCIS DRAKE.

1545-1595.

##### I.

‘They that go down to the sea in ships, and occupy their business in great waters, these men see the works of the Lord and his wonders in the deep.’—Ps. cvii.

WE have been studying the lives of great Englishmen, and I have told you about two poets, a king, a preacher, a martyr, a scholar and statesman, who was also a martyr, and when there was no one in English history to tell you of, we learnt about a French girl—Joan of Arc—perhaps the greatest of all. Also, I told you about a great and good Italian—do you remember his name?—to show you that there were good Roman Catholics just as there were good Protestants. Well, you see from this, England has had great poets, great kings, great preachers, great martyrs, great scholars; and now you must think of

another kind of great man. England is a little country with the sea all round it. If we are to know anything of our neighbours we must have ships, and if we are to settle in other countries and discover new lands, we must have sailors. And it is about a sailor that I am going to tell you to-day.

Now look at the map, and see all the places that belong to England. If you think how much people have to fight against in going to sea—the winds and storms—you will see that it must have needed many hundred years and many brave sailors to make voyages to all these countries and take over English people there as settlers. And so it has. I daresay you have often heard it said that “Britannia rules the waves,” but perhaps you have never thought how much courage it needed in some of the first sailors to put out to sea in their small ships (much smaller than what we have now) and sail away to discover new lands, not knowing if they would ever come back or not. But it is these first sailors that made England so powerful at sea, and one of the bravest and greatest of them was Sir Francis Drake. He was the first Englishman who sailed all round the world, as you will see presently. He was born at Tavistock in Devonshire in 1545—just ten years after the death of Sir Thomas More, and in the reign of Henry VIII., who died when Drake was 5 years old, and after King Edward VI.’s and the Queen Mary’s short reigns, Queen Elizabeth came to the throne—and a very great queen she was and very proud of having such a sailor as Drake, as she ought to have been.

Drake’s father was a Protestant. He was persecuted by Queen Mary (she came to the throne in 1553, so how old would Francis Drake be?) so that he went and settled in Kent and made his living “among seamen in the King’s navy,” we are told, by reading prayers to them. Afterwards he went to Devonshire, a great place for sailors. As he was a poor man, he had to send little Francis Drake to earn his living very soon, and he apprenticed him to the master of a ship carrying merchandise into Zealand (a part of Holland) and France. So Francis was only 14 when he first went to sea, but he seems to have taken to it “like a duck to the water”—or perhaps it would be better to say a drake!—for we are told, in the strange-sounding old language of the time, that “the youth being painful (i.e. ready to take pains) and diligent, so pleased the old man by his industry, that, being a bachelor, he bequeathed his bark unto him by his last will.”

You see, Francis Drake, like all great men, did some hard work when he was a boy. Going to sea was not all play by any means to him. Very likely he had often to take hard words from those over him; he had to do odd jobs, such as washing the decks and lending a hand with the cooking. But he had a head on his shoulders, and he made himself useful, and soon, you see, he became such a good sailor, that the old captain thought he was fit to have a ship of his own. But he was still quite a boy, and before he set sail on any voyages of his own, he was wise enough to serve for a time under Sir John Hawkins, a great seaman and a

relation of his. Now, if you are to understand what follows, you must remember what I have told you before about the quarrels between Catholics and Protestants, and how these led to wars. Perhaps you may think that a sailor would not be mixed up in religious quarrels in this way. But England was just turning Protestant under Queen Elizabeth, and a great Catholic country, Spain, was an enemy of hers. Now, Christopher Columbus, who discovered America, was a Spaniard, and so it came about that the Spaniards first began building great ships—galleons—they were called—to sail across the Atlantic and bring home the gold and silver and precious stones which were found in South America. Spain had a great navy, and as England had too (for those days) they were always meeting on the seas, and as they were enemies by religion, as England too wanted to have a share in all these riches that were found in South America, they were always fighting with each other. There were many English seamen—mostly from Devonshire—who loved adventure, and would fit out ships of their own, and go on board French ships, to fight these Spanish galleons and seize whatever they could of the wealth on board.

These adventurers were called “Sea-dogs,” and some very famous sailors were among them. They did not serve under the Queen, but although they were pirates she did not punish them, for she felt that Spain was her enemy, and she hated King Philip, who had been the husband of Queen Mary (her sister) and had made her still more cruel to the Protestants than she would have been without him. This is how it was that Sir John Hawkins, who had been one of these sea-dogs, was a favourite of Queen Elizabeth, and she sent him on a voyage to the Gulf of Mexico to fight against the Spaniards there. He took young Francis Drake with him, and made him captain of one of the ships, the *Judith*; and he behaved so bravely in the fight that when he came back, the Queen gave him two ships to command, the *Pasha* and the *Swan*. He made his brother captain of the *Swan*, and with these two ships and only 73 men and boys on board he sailed to the West Indies. Here he took a town called Nombre de Dios, and landed on the Isthmus of Panama, the narrow piece of land that joins North and South America. From the top of some mountains here he saw the Pacific Ocean for the first time, and we are told in an old book that, “falling on his knees, he prayed that he might at some time or other sail there and make a perfect discovery of the same, and hereunto he bound himself with a vow.” We shall see presently how well he kept this vow.

While he was cruising about here on the coast of South America he was helped by some Red Indians, who were enemies of the Spaniards too, to seize upon a large cargo of gold and silver that the Spaniards were carrying to one of their great ships. There was such a load of silver, that Drake only took the gold on board his vessels. He divided it fairly among his companions, and all through his life I want you to notice that he was a *just* man—that is to say, he never tried to grasp more than

his proper share of all the wealth he took from the Spaniards, and he never cared about money on his own account, but only because it helped him to serve his Queen and country. When he got back from this voyage, the first thing he did with his money was to fit out three frigates (a kind of small battleship) and go to fight the Queen's wars in Ireland. After that, Queen Elizabeth sent for him and told him how much obliged to him she was, and she put him in command of five ships and told him to go and fight the Spaniards in the South Seas. But he made up his mind that he would do far more than that: he would keep his vow which he made on the top of the mountain of Panama, and be the first Englishman to sail across the Pacific Ocean, and right round the world. He had not made this vow, remember, without praying God that he might be able to carry it out, for, as the verse says which I have found for to-day, "They that go down to the sea in ships and occupy their business in great waters, these men see the works of the Lord and His wonders in the deep," and sailors know that only God can help them when there is a great storm and all their courage and skill is of no use.

So Drake set out from Plymouth harbour with his five ships, whose names were the *Pelican*, the *Swan*, the *Marygold*, the *Elizabeth*, and the *Christopher*, and his crew of gentlemen and sailors from the South country, where they are still great seafaring folks, and proud to be the great-great-grandchildren (or thereabouts) of these men who went out so bravely in their small ships to explore countries and seas where no Englishman had ever been before. I daresay Drake never thought he would be as long as two years and ten months before he got back to Plymouth again, but you won't wonder when you hear of all he did in the time. You ought to follow this voyage very carefully on the map, for it is one that all English people ought to know about and be proud of. Look at the Britannia side of a penny. There is Britannia "ruling the waves." If it had not been for Drake, and other great sailors like him, we should have had no right to put that on our money. Whenever you look at it, think of this great voyage of his. Well, he left Plymouth on December 13, 1577, and sailing down the Bay of Biscay and past the coast of Spain, the first place he touched at was the Coast of Barbary on December 25. On the 29th he was at Cape Verde, then he sailed on across this part of the Atlantic Ocean to South America, and reached the coast of Brazil on April 5. Here he went up the Rio de la Plata—Rio is Spanish for river—and stayed two months, from May 25 to July 25, at a port called St. Julian's, to lay in provisions. He parted with two of his ships here, it is not quite known why. From St. Julian's he sailed down the coast of South America to Magellan's Straits, which had never been explored by any Englishman, and are a difficult bit of steering. He left two more of his ships behind, before passing through these Straits, so that now he had only his own ship, the *Pelican*. It was August 20 when he entered the Straits, and he got through them by September 25, and was at last in the Pacific Ocean. On Novem-

ber 25 he reached a place called Macao, near to Chili. Chili and Peru were the rich countries where the Spaniards got their wealth, so that it was here that Drake began carrying out the Queen's orders and making war on them. With his own single ship he seized and plundered several of the great Spanish galleons and the places on shore, and he had on board his ship half a million's worth of riches when he got back—gold dust and silver, pearls, emeralds, and diamonds. After that he left the Spaniards in peace once more, and sailed away to the North—right up the West coast of North America to California, which had not been explored then, and which he called New Albion, or New England. Next week I will tell you more about his adventures, and how he got safely back to England.

DOROTHEA HOLLINS.

## MEETINGS AND SOCIETIES

### THE NATIONAL CONFERENCE OF UNITARIAN AND LIBERAL CHRISTIAN CONGREGATIONS.

#### Meetings at Birmingham.

THE eleventh Triennial Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Congregations has been held in Birmingham during the past week. Admirable arrangements had been made by the local committee for the entertainment of their guests, and the elaborate organisation necessary worked with a smoothness which ensured the comfort and happiness of all. Thanks are specially due to Mr. W. Byng Kenrick the chairman, Mr. T. Oliver Lee the hon. treasurer, and the indefatigable hon. secretaries, upon whom the chief burden has fallen, the Rev. J. Worsley Austin and Mr. E. Ellis Townley. We are informed that 420 ministers and delegates attended in addition to numerous other friends.

The formal proceedings opened on Tuesday afternoon, when the President of the Conference, the Rev. H. E. Dowson, and Mrs. Dowson received the members in the Town Hall. Subsequently the President took the chair, and the following resolution was passed, the whole assembly standing in reverent silence:—"That this Conference has learned with profound grief of the terrible disaster that has befallen the *Titanic*, and desires to express their deep sympathy with the sufferers, and with those who are mourning the loss of their loved ones in so many homes in Europe and America." On the motion of the President, seconded by Mr. Charles Hawksley, a hearty welcome was extended to the foreign guests, the Rev. Dr. Crothers, of Boston, Mass., and Professor Eerdmans, of Leyden, the latter representing the Dutch Protestantbond. The first part of the business meeting was then taken, and a good deal of the more routine business was cleared out of the way in order to leave ample time for the important discussions of Wednesday afternoon. The

reports of the Sustentation Fund, the Ministers' Pension Fund, the Union for Social Service, and the Guilds' Union were read. Mr. T. H. Russell also presented an interesting statement on behalf of the Ministers' Benevolent Society.

The new President, suggested by the Committee and carried by acclamation, is Mr. Hugh R. Rathbone, of Liverpool. Mr. John Harrison was elected treasurer in succession to Sir J. W. Scott, an appointment which also proved very popular. There were numerous expressions of deep concern and regret that Mr. Harrison was unable to be present owing to serious illness.

In the evening the Conference Sermon was preached in the Town Hall by the Rev. Henry Gow. It will be found in full on another page of our present issue. It was marked by all the preacher's fine moral earnestness and his strong personal loyalty to the noble historical traditions of Christian faith and worship characteristic of the churches united in the Conference. The service was conducted by the Rev. H. McLachlan, Warden of the Unitarian Home Missionary College, Manchester.

The proceedings of Wednesday began with a Communion Service in the Old Meeting Church, which looked singularly beautiful and solemn in the early morning light. The Rev. E. I. Fripp took part of the service, and the Rev. J. Wood gave an address of touching simplicity and power on Christ the Bread of Life. Afterwards the Conference reassembled in the Town Hall, when the Rev. H. E. Dowson delivered his presidential address, which is given in full below. The subsequent meeting was under the chairmanship of Professor G. Dawes Hicks. The chairman's introductory remarks proved to be a deeply interesting philosophical appreciation of some aspects of Bergson's philosophy. Mr. Jacks gave the first paper, full of fine flashes and *aperçus* on "Bergson," and he was followed by Canon A. L. Lilley, who had a very hearty reception, with a paper on "Christianity and the Moral Ideal." We hope to publish these papers next week.

The afternoon session was devoted to the two chief matters which the committee had prepared for consideration and acceptance by the Conference, viz., Ministerial Stipends and the Circuit System. On the proposal to raise an additional capital sum of £30,000 to be administered by the existing Sustentation Fund, there was a good deal of feeling that some control ought to be maintained by the Conference itself. Evidently there was some fear, justified by past experience, that the churches would soon cease to feel much concern in a fund which was to be handed over to a body of managers responsible only to a small and gradually diminishing body of subscribers. Ultimately the scheme, as proposed by the Committee, was carried unanimously, and a recommendation was added that the Managers of the Sustentation Fund be requested to accept some members directly representative of the Conference on their board. The President was able to announce that the Fund was already launched, and that £4,000 had been promised. Our full report of the proceedings is reserved for

next week. In the evening a conversation was held in the Town Hall, the guests being received by Mr. W. Byng Kenrick and Mrs. Kenrick.

#### THE PRESIDENT'S ADDRESS.

Mr. Wood's address at Bolton, three years ago, laid down the lines of two methods by which our Church life might be renewed and strengthened: first, the introduction of a circuit system among neighbouring congregations, binding them together in mutual co-operation, and creating a bond of fellowship in which they would hold out hands to each other, and holding common social gatherings arousing in them a new interest in each other's affairs; and, second, following in the steps of those two beloved and honoured leaders in this Conference, the late Mr. Harry Rawson and Dr. Estlin Carpenter, in taking up the cause of our ministry anew. As Mr. Rawson's efforts led to the establishment of the Sustentation Fund, and Dr. Carpenter founded the Minister's Pension and Insurance Fund, so, now, Mr. Wood's second great purpose has been to secure salaries for many of our ministers more in accordance alike with their deserts and their needs. To these two vital subjects the attention of the Committee has been continuously directed during their three years' tenure of the office to which they were appointed at Bolton. The result of their labour will be brought before you this afternoon, and I hope that the consideration you will be asked to give to their proposals may lead you to join in the endeavour to put them into practice. There has been one feature of our three years' counsels that has given me great and unalloyed satisfaction. It has been the cordial co-operation into which it has brought the Committee of the Conference with the British and Foreign Unitarian Association, and with the Sustentation and Minister's Stipend Augmentation Funds. Apart from the issue of the prolonged consultations, the fact that these bodies have pulled together, and that they have come to a complete agreement upon questions vital to our Churches, is of bright omen. The Committee have owed much, in this, to the deliberations of the joint committee, originally of representatives of the National Conference and of the British and Foreign Unitarian Association, but subsequently inviting to their counsels delegations from the Sustentation and Augmentation Funds. That these representatives of the four bodies came to see eye to eye in the proposals to increase stipends, since adopted by the Conference Committee on their unanimous recommendation, is of good augury for their effective working.

Returning, in the first place, to the Circuit System about to be proposed by the Committee for your adoption, it is a matter of constant regret to me that our churches are often so isolated in their life and interests. Their horizon is not seldom limited by their own congregational affairs; they are loyal to their own chapels, quite in earnest in supporting them, and doing their level best for them, but largely devoid of any wider outlook,

and of any vital sense of union with our community of churches. This isolation in their own little Bethels robs them of the inspiring enthusiasm of belonging to something bigger than the narrow religious circles in which they move. It takes much to get many of our people to care about our National or even our District Associations. Quite a number of them have the vaguest knowledge of what this Conference is, if they know of its existence at all. This is in a degree true, even of the long established British and Foreign Unitarian Association. If it has interest for them, it has it rather as a society to be "milked" than supported, while, in my own immediate neighbourhood, I am sometimes even asked by our people, "What is the East Cheshire Christian Union," the missionary association at their own doors. This is the more so owing to the great change that is coming over our congregations. Our old families, descended from our Presbyterian ancestry, are dying out. They were familiar with our history; they knew our traditions; they took in our newspapers; they attended our national and local religious gatherings; they were in touch with our larger church life. It was a great strength to us, and they felt the obligation of supporting our national and district funds, and fulfilled it. Indeed, to-day we still look to those of them who happily remain in our communion to supply our greater financial needs. But it is urgent that the new comers into our midst, converts from other bodies, sympathisers growing apace, working people entering our churches through the door of our Sunday schools, should be enrolled as living members of our wider communion of churches, national and local. It is vital to their life that our congregations should have a share in a greater cause than that of their own conventicles. To illustrate this truth on a larger scale, what inspiration came to those of us who represented our churches two years ago at the International Conference in Germany. Of all my experiences as your President, none was so stimulating as that. I was, the while, enrolled in a world-wide Church of God, Christian and other, men of Oriental faiths breathing the spirit of the All-holy as truly as we who followed Christ. The Church Universal held me in its embrace. The inspiration of the All-Father made the hour like a Pentecost, and none spoke to me with more living power or with a truer voice from God than my brothers from India. I came home with a new link of spiritual life forged between my soul and a world-wide communion of children of God of like mind. The sublime and prophetic words rang in my ears with new power: "The hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. For such doth the Father seek to be his worshippers." It is this enlargement of our religious interests, and this widening of our religious sympathies, that is needful to the very life of our churches. So, to my mind, from this large and far reaching point of view, as well as from that of organisation, it is very wise to take even the least step in this direction, as Mr. Wood has urged us to do,

by knitting ourselves more closely with churches of our own communion hard by our doors. Let us once get out of our isolation and we breathe a larger air, and the thing will spread. That is one phase of the way in which the circuit system has an appeal for us all. Indeed, in some districts it is already partially at work, quite successfully in congregations holding joint religious and social gatherings from time to time. I attended one at Sheffield, and realised its quickening influences on the life of the churches who joined in it. It is now a sacred memory as I believe it was the last time I ever saw or heard that noble apostle of our broad and liberal faith, the late Rev. J. C. Street. But Mr. Wood's scheme, as presented for adoption by this Conference, goes much further in the most complete of its many alternative phases, for it is very elastic; it goes to joint pastorates and pooled finances, weaker churches gathering round a strong one, with its minister superintending the circuit, with pulpit exchanges, with lay helpers, so needful for the conduct of services where each church cannot fitly maintain a separate pastor, and with a circuit council. We have already in Manchester an experiment in that direction—still in the trial stage—but which, I hope, may encourage in the end to the further adoption of the scheme in its fullness. A hopeful symptom is the greater or smaller approval it has received from the District Missionary Associations of our churches in the majority of cases.

I pass now to the second of the schemes inaugurated under Mr. Wood's fertile initiative. It has been formulated by the joint committee of the various bodies whose report upon it has been adopted by the Conference Committee, and will be presented to the Conference to-day. This is a subject very near my heart. It has occupied a large place in my thoughts all these three years, and to see it reach fruition for the benefit of many of my brethren in the ministry is my great concern. It is the one thing above all others that I have determined to see converted into fact by the Conference over which I have the honour to preside to-day, if it can be any way accomplished as I mean it to be. The method we propose for carrying it out will, I am sanguine enough to hope, commend itself to you as it does not only to the joint committee of the delegates of the four bodies which drafted it, and to the Conference Committee which presents it to you, but to the four bodies who have all cordially accepted it themselves.

In this scheme thus powerfully backed already, and now only demanding your final imprimatur, we have followed the precedent of the course adopted in the foundations of the Sustentation and Ministers' Pension and Insurance Fund. We recognise, as the Conference did in founding them, that in its own intention, so far as its past history has indicated it, it is a body to take counsel upon the needs of the churches which it represents, and out of that counsel to initiate new movements for their better life and organisation, to set them going and then leave them to walk alone. We have also been anxious to start our present scheme as effectively as was the case with the Sustentation and

Insurance Funds, without trespassing on the preserves of bodies already on the ground. As adopting this method had been accompanied by complete success and efficiency in relation to those two previous creations of the Conference, we have been of opinion that so good an example was a thing to copy. It is in that spirit that we propose to carry out the project of further supplementing ministers' salaries, acting not through the National Conference itself, or through a new body created by it, but through the two great funds in existence for the same purpose, viz., the Sustentation and Augmentation Funds.

It is necessary that the respective functions of these two funds should be clearly understood. In one respect they act alike. Both of them confine their grants to ministers, rendering efficient service, and both have an eye to the congregations doing their own share in the maintenance of their ministry. Geographically they have hitherto divided the country between them, the Sustentation Fund operating in the South of England and in Wales, and the Augmentation Fund in the North of England. There is a different method, however, in their mode of making grants. The Sustentation Fund makes its grants to congregations and publishes them, while the Augmentation Fund makes grants to ministers themselves confidentially, and does not publish them.

The latter fund is forbidden by its trust to pay any sum by way of endowment, the grants having to be made afresh each year. The managers are not guided by the necessities of the case, but by the merits of the minister and the vitality of his congregation. In their trust they are instructed to consider his educational status. In their administration of their grants they exercise, moreover, a large discretion as to amount and also to the amount of the salaries they augment. They recognise that not the least important of their unctions is to offer to the ministry a more fitting recompense, graduated according to merit. They remember that the labourer is worthy of his hire, and that the best services are obtainable when the desert is paid. The two funds accordingly act not only in different areas but on different lines, and both are doing in their way an equally useful work, the one more necessary perhaps than the other, but not more beneficial. It is clearly desirable accordingly that both should be enabled to operate throughout the land; and the proposal now made and accepted with entire agreement by them both is that in future they should do so; that the Sustentation Fund should make its sustentation grants throughout England and Wales on its present lines, and that in order to enable it to take on the new area of the work it should be entrusted with the new fund that is to be raised, and that the minimum salary that should be secured by its assistance to deserving ministers should be £175 in large centres of population, diminishing to £150 in smaller towns, and to £120 in agricultural districts in England, and to £140 for towns to £110 for agricultural districts in Wales.

After careful and exhaustive inquiry into the sums required to effect this it is estimated at £35,000. It is, however,

believed that £200 a year, equivalent to £5,000 of endowment, can be raised by the congregations, and accordingly £30,000 is the amount.

For this carefully thought out scheme we are indebted to a sub-committee consisting of Mr. Wood, Mr. Christopher Street, and Mr. C. F. Pearson. The two first have been the protagonists in this matter, and it has been a delight to me to see them working at it hand in hand.

To the Augmentation Fund, on the other hand, is left under this scheme the increased responsibility of raising whatever money may be required to enable it to cover the additional area of the entire South of England on its own lines, Wales not coming under the provisions of its trust. Its managers have cheerfully undertaken this task; and who that knows, as I do, the public-spirited liberality of our Liverpool friends will doubt their fulfilment of the undertaking, especially since we have one of the most distinguished of our Liverpool names represented in the chair of this Conference for the next three years. With confidence leaving that to them, I now turn to make to you the most fervent appeal for the new fund that is to be added to the capital of the Sustentation Fund. With the increased cost of the very necessities of life, my heart goes out in utmost concern for my brethren in the ministry who have to live, and support wives and families, and keep up what are called appearances, on the miserable stipends some receive. I have many means of knowing the result, on rare occasions disastrous in almost unavoidable debt, telling a tale of injury to their congregations, and of harrowing anxiety, if not of forfeiture of the respect so essential to themselves. If there is one occupation which calls for a mind harassed by no mean pecuniary worries, it is that of a minister. If he is to give of his best to his people, without a mind distraught, he must be released from the terrors of this *res angusta domi*. I make an appeal with all my soul in it, and plead for my brethren at the lower rung of the financial ladder, at the top of which I have been placed by no merit of my own. But I am the more concerned—for my own undeserved good fortune—to use this opportunity placed in my hands as your President to-day, to plead with you for the doing something to raise only the least bit higher the far too contracted means possessed by so many of my brethren. We ministers are very close to one another in sympathy; from the bottom of my soul I feel for my brothers, so often hard put to it, yet facing the world bravely with a bright face and a high courage. If I am permitted only to take a small part in laying the foundations of a better time for them, I shall thank God.

We must be ready to give time and labour in the cause. Dr. Carpenter set a fine example in his Insurance Fund, which is a challenge to us. Resolutions passed are nothing till they are carried out. If you pass this one this afternoon, we look to you to translate it into fact, and we will come to you in your various districts to seek your answer to our plea. To raise £30,000 is no light thing, but we have set our faces to see this thing through, and it must be done. Money, however, is not everything to a minister. God forbid.

The ministry is dearer to him than anything money can buy. It brings its own reward with it. I say so with a full and grateful heart in the closing years of mine. I have had in it a constantly increasing happiness; I have had joy in its opportunities of spending life in an activity that carries with it an interest and delight that never faint or fail. The task of holding intercourse with the great thoughts and inspiring souls of the best and noblest of mankind, of living in communion with high and holy things, and of being friend and pastor to my people, and of entering into all their joys and sorrows, is of deathless interest, and brings us into very close touch with the unseen eternity into which we often gaze with them in homes whence a loved spirit has flown.

Our own ministry is the most priceless of human callings in a church like ours, with the open door to truths whencesoever it comes and whithersoever it leads, and in pulpits where we speak just to deliver our souls, none making us afraid. In half a century I have had the inestimable privilege of standing in such pulpits. In them has breathed the spirit of my beloved *Alma Mater* that has been the passion of my life; and the words of the legend over its portals, "Truth, liberty, and religion," have been written on my heart. It is to this ministry that we want recruits from our best. We have our Ministry Supply Committee. We make an appeal through it to our churches to help forward, by their influence and their pecuniary aid, if need be, young men who hear a call to the ministry to enter our colleges and prepare for their sacred task. Dr. Carpenter, in an address at Gee Cross, spoke of the large proportion of our ministers drawn from other sources than our own, and made a powerful appeal to our own people to send the best of their sons into our ministry. With all the earnestness I can command, I would raise the same plea. At the end of my long ministerial life my eyes are straining into the future, when I shall be gone; that future of our churches is very dear to me. We are making an effort to raise the financial status of our ministers in that coming time, but more by far than finance is needed the manning of our ministry, the call to our youth of the Spirit of God and of Christ to take up this work. Let me say to young men who may be moved to enter the ranks in which I have done life-long service, and which I know so well and love so dearly, that I have found in that service a perennial joy, that I have thanked God every day of my life to have been permitted to give all those long years to it; that if there is any ministry in the land to which to belong is a privilege that is to be prized, it is ours. It knows no limit to its freedom in thought or speech. It stands for nothing less than the truths of God, always to be sought, but never to be found in its entirety upon earth. There is the constant joy of the movement onward and upward, and the light shining more and more to the perfect day.

One word more, and I have done. Ours is the religion of "the open door," and the door of our Conference is open wide to all who, in their search for a "truth, liberty, and religion" like our own, desire to cross its threshold. The long list of names in

our title, concluding with the comprehensive word "kindred," is a notice to the world that all who are "akin" to us in the spirit can have a welcome. Ours is an open brotherhood and sisterhood. In an age of new theologies in many a church we hold out hands to grasp those extended to us by our spiritual "kindred" wherever they may be. "Let them all come" in Heaven's name, that we may together lay the first stones of the Church Universal, whose builder and maker is God, and plant thereby a tree whose leaves shall be for the healing of our divisions.

## REPORTS PRESENTED TO THE CONFERENCE.

### THE SUSTENTATION FUND.

THE following is the report presented at the Triennial Conference at Birmingham on April 16, 1912:—Since the report on the work of this Fund was presented at the Triennial Conference held at Bolton in 1909, very little of an unusual nature has happened in connection with the Fund.

By the resignation in 1909 of Mr. David Martineau, and the death in 1910 of the Rev. S. A. Steinthal, the Fund has lost two of its earliest supporters and Managers, both of whom had done much towards the establishment of the Fund and in maintaining its efficiency. The vacancies thus caused were filled by the election of the Rev. F. K. Freeston and Mr. John Harrison as Managers, who bring special knowledge of the needs of the ministry to the assistance of the Board.

The annual subscriptions show a slight falling off owing to the deaths of some of the older subscribers, but the income of the Fund has been practically maintained in consequence of the increased income from investments due to the investment of amounts recently received from legacies and donations. The Managers have therefore been able to maintain the grants as heretofore, and indeed to make some additions out of previous accumulations of income.

During the past three years the Managers have distributed grants amounting on an average to £1,280 4s. 2d. per annum to 54 congregations, such grants varying from £20 to £35 per congregation. Hardly a year passes without some new application being received from congregations that have not been able to provide a sufficient stipend for their ministers from their own resources, while it is unfortunately the case that for many years there has been no instance of a congregation ceasing to apply for a grant in consequence of its own better financial condition. The applications not renewed are usually the result of the financial condition of the congregation having been reduced to such a low ebb that it is unable to support a minister at all, or to such a limited extent that the Managers have not thought a grant from this Fund was justified.

In the report for the year 1909 it was stated that as a result of a conference on "Co-operation and Co-ordination in our Churches," held during the Whitsuntide meetings in London that year, a joint committee of the British and Foreign

Unitarian Association and the National Conference had been appointed to consider the whole question of ministerial stipends and emoluments. During the last three years that committee has held frequent meetings and obtained a large amount of detailed and confidential information, with the result that they have reported that congregations generally cannot be relied upon to maintain an efficient ministry of our churches without help from outside. Such help has in the past been afforded by the Ministers' Stipend Augmentation Fund and this Fund, and by grants from a number of other smaller funds, but the income from these sources has not been sufficient to provide a suitable remuneration for the ministers in charge of many of our churches.

It is obvious that the ministry cannot attract the best type of educated men if they cannot be assured of receiving a stipend sufficient to relieve them of the daily anxieties of a small and precarious income, nor is it desirable that such income should be made up by small grants from a number of funds. The Joint Committee have therefore reported that, in order to make satisfactory arrangements, one of the existing larger funds must be considerably increased and strengthened so that the means of providing at least a minimum remuneration may be derived from one source.

The Joint Committee has held conferences with representatives of the Augmentation and Sustentation Funds, and although at first the fundamental constitutions of these two funds were found to be so different that any joint co-operation presented great difficulties, yet, as the result of fuller consideration many of these seemed to be capable of solution, with the result that it is hoped an appeal, which will have the support of the National Conference, the British and Foreign Unitarian Association, and the Augmentation and Sustentation Funds, will shortly be made to attain the desired end.

The recent election of Mr. B. P. Burroughs as a Manager of this Fund will no doubt help towards a more intimate working with the Ministers' Stipend Augmentation Fund, as he is the secretary of that fund.

It is with very much regret that the Managers have to record that, on the ground of the increasing claim upon his time which public work is making, Mr. Edgar Chatfield Clarke has felt obliged to resign his duties as treasurer, which he has so faithfully discharged during the last seventeen years.

W. BYNG KENRICK,  
President.

### GUILDS' UNION.

THE following triennial report was read by the hon. secretary, the Rev. C. M. Wright, at the National Conference meeting on April 17:—

At the close of another triennial period the Council of the "National Conference Guilds' Union" has pleasure in presenting its report.

The number of guilds affiliated to the Union is twenty-six. While many of the

guilds have shown great vigour and activity, for various reasons several societies have lapsed, and others are in a state of suspense. It should be added that several newly-formed guilds have joined the Union. The total number of members at present is about 1,400, although this, of course, does not represent the entire strength of the guild movement. There are other guilds and young people's societies of a similar character in many of our churches, although these have not so far joined the Union. Many of them have adopted and utilised the Guilds' Union ideas, and are working on similar lines. It would be a great help and encouragement to the Union if all these could see their way to affiliation.

It is often said that we have plenty of organisation, and that what we want is "more life." Nevertheless the Council holds that there is a place in our religious community for such an organisation as the Guilds' Union. Ministers and church workers are often in difficulties as to how to initiate institutions and societies likely to keep young people together. The Guilds' Union may be compared to a bureau of information, a "clearing-house" of ideas along these lines. The Council is always glad to assist any who seek information as to methods likely to prove successful in dealing with the young life of our churches.

The importance of retaining the interest of the young people after they have passed through the Sunday-school cannot be over-emphasised. The guild movement is a practical and successful attempt to deal with this acknowledged difficulty. The aim of a guild (the name "guild" is not insisted upon) is (1) to foster the religious life, (2) to inspire personal service. All who have the real welfare of our churches at heart will readily agree that one of the great needs of to-day is a renewal of the spiritual life. The guild aims at awakening and cultivating the religious instinct in young people's hearts.

At the same time the guild movement also includes within its scope all the activities in which young people are naturally interested. As a rule, therefore, the guild is the "governing body" which directs and controls the educational, social, and recreative agencies which are usually provided for the young people of the church and school. These take their due place of subordination to the main purpose for which the church and school exist. In these ways the various guilds during the past three years have accomplished among young people a considerable amount of useful work.

The Association is called "The National Conference Guilds' Union" because it originated at the Leicester Conference; and while managing and financing its own affairs, it has gladly maintained its original connection by making a report at the triennial meetings.

The Guild Council has tried to keep the Guild Idea before the churches. It sends out literature. Its officials willingly visit any school or church, and in other ways seek to help new efforts to organise the young people of any of our churches. The Union has also arranged many successful meetings with good results.

In conclusion, the Council again com-

mends the guild movement to the churches. It earnestly hopes that the aims of the Union will meet with a wider response, and confidently expresses the conviction that thereby the strength of our churches would be greatly increased.

Signed on behalf of the Council,

C. M. WRIGHT,  
Hon. Sec.

### UNION FOR SOCIAL SERVICE.

It will be remembered by those interested in the Social Service Union that at the annual meeting at Bolton, in 1909, an alteration was made in the constitution by which the original large and somewhat unwieldy committee was replaced by a council, which elected a small executive that could be called together more easily and meet more frequently. This it has done, and the work of the officers has been simplified accordingly, but it is to be regretted that the interest is thereby limited to the few members attending. Circular letters have been sent to the council from time to time, calling their attention to certain possibilities and opportunities for work, but it is becoming increasingly evident that a national society such as this cannot realise its potentialities for usefulness without some one individual able to devote to it more time and energy than has been possible in the past. If, for instance, the Union had been in a position to follow the example of the Friends, who started their Union by securing the full time services of Mr. Percy Alden as organiser, the committee would have been able to present a very different report from the following one, and they are convinced that if this could be done now the result would prove of the greatest benefit to our churches. Otherwise, though the fields are white unto harvest, the fruits must be garnered by others.

Since the last triennial report two more summer schools have been held at Oxford, by the kind permission of the Trustees of Manchester College. Both reached a high standard of excellence, and were attended by about 100 members, besides a considerable number of visitors, among whom we were glad to welcome many students of Ruskin College.

In July, 1909, the members were received by the Rev. Dr. Drummond, and papers of great value and interest were contributed by the Rev. P. H. Wicksteed, Mr. Graham Wallas, Prof. E. J. Urwick, Mr. W. E. Martley, Mr. John Edwards, Mr. T. R. Marr, the Rev. E. I. Fripp, and Mr. Phipson Beale, K.C. A particularly gratifying feature of the proceedings was the presence of invited representatives from the Social Service Unions of other religious bodies; and during the informal talks in residence and quad—which are not the least delightful of summer school experiences—the idea arose of a possible interdenominational summer school, which should draw together the Social Service Unions of the various denominations with a view to co-operation and mutual stimulus.

With the desire of testing whether the time was ripe for such an attempt, some Birmingham Friends and the Wesleyan Unions summoned an informal conference of representatives of all the Unions at

Woodbrooke in the following December. To this invitation eight churches responded. Mr. Seebohn Rowntree was voted into the chair, and friendly discussion took place on the methods and aims of the different Unions, and the possibility of joint action. All agreed that this should be attempted, and the Unions were asked to send properly accredited representatives to the next meeting, which was also held at Woodbrooke, in May, 1910. Resolutions were then passed urging the desirability of concerted local action, of the joint production of literature, of the formation of study circles, of organising a combined summer school.

A further step was taken at a meeting in February, 1911, held by the kind invitation of Bishop Gore, at Bishopsthorpe, where the name was adopted of "Conference of Social Service Unions," and the Bishop accepted the presidency. The subject recommended for study by the various Unions during the following winter was "The Housing and Town Planning Act."

The sub-committee appointed to consider the question of the summer school reported that the project appeared feasible, and they suggested a week at the end of June, 1912, and recommended that preliminary notices be issued. This was done, and an outline programme for the week was submitted to the next meeting held at Uffculme on October 31, 1911. The subject selected was "The Industrial Life of the Worker—as Child, as Adolescent, as Adult," and the place proposed a newly-erected hostel with extensive grounds near the village of Swanwick, in Derbyshire.

The complete programme was adopted at the last meeting of the Conference, which took place at Oxford on January 31 of this year, in the Senior Common Room of University College, by the kind arrangement of Dr. Carlyle, and copies of this programme may be had from the secretaries of the Social Service Union.

As the average attendance at our three summer schools has been close on 100, it is hoped that a large contingent of members of the National Conference will find it possible to take part in this interesting and unique experiment.

As a constituent part of the larger Union we are also enabled, by the kind permission and with the valuable help of the secretary, Miss Lucy Gardner, to hold an exhibition this week in connection with our Triennial Conference, consisting of illustrations of the needs and methods of social work.

It will thus be seen that the small seed sown in Manchester College has grown into a goodly tree; and members of all denominations, Catholic and Protestant, orthodox and heterodox, Church and Non-conformist, have found it possible to work together in this matter of social service in perfect harmony and good fellowship.

Our own third summer school was held at Oxford as before, in July, 1911, and particulars of this are given in the report to be presented at the annual meeting of the Union.

The Committee has each year sent out a list of lecturers willing to speak on social subjects, but the offer has met, on the whole, with little response, though in some cases it was gratefully accepted.

The Committee regret to report that

Mr. Farley feels obliged, on account of overwork, to relinquish the joint secretaryship which he has held for four years, but they venture to express a confident hope that before long a successor with equal zeal may be found, who will be enabled to devote as much time as is necessary to bringing together and focusing the innumerable social activities already at work among our churches, which remain unknown to one another for want of a centre through which they might co-operate for their mutual help and encouragement.

M. E. GITTINS, } Hon. Secs.  
R. P. FARLEY, }

### NATIONAL CONFERENCE GUILDS' UNION.

#### ANNUAL MEETING.

THE annual meetings of the National Conference Guilds' Union were held at the Old Meeting School on Monday, April 15. At the business meeting at five o'clock, which followed the Council meeting, the Rev. J. J. Wright, the retiring President, took the chair, and the minutes of the last meeting, the report for 1911, and the triennial report to be presented on Tuesday to the National Conference, were read by the secretary, the Rev. C. M. Wright.

#### Annual Report.

In presenting its eleventh annual report the Council welcomes into the fellowship guilds formed at Gee Cross (Hyde), Pontypridd, and Unity Church (Bolton). Unfortunately, several guilds have lapsed during the year, and others are in a state of suspense. Many reasons are given for these regrettable losses. In some cases the failure seems to be due to a lack of strong leadership. In others the reason seems to be an inability to get the young people to be loyal to the society. The Council hopes that all such guilds will be reorganised, and that an earnest endeavour will be made to establish them upon a more satisfactory and permanent basis. The reports from the various guilds speak of a great deal of good work done. It is safe to say that where circumstances are favourable and energy is displayed the guild has been found to be a most useful branch of the church's activities. From the reports we may note the following figures. There are now 26 guilds affiliated to the Union. The lowest number of members attached to any one guild is 30; the highest is 293 (this includes 134 juniors). The total number of enrolled members is about 1,400. In many cases it is quite evident that splendid work is being done by small societies, although they are not strong in numbers. The aim of the affiliated guilds is one and the same—(1) to foster the religious life, (2) to inspire personal service. But the methods adopted by the various societies differ very widely. Some guilds hold a monthly devotional meeting at which the warden or some other speaker gives an address. Others commence their meeting with a short devotional service, followed by a paper and discussion on some literary or social topic. But in every case the aim is to provide a link between the church and the school; to keep

young people from drifting outside the influence of organised religion just at the age when they are inclined to leave the Sunday-school and to feel disinclined to enter the church. The reports speak of much practical work which guild members undertake on behalf of the church and school, and also on behalf of sick people, crippled children, and others who could be assisted by personal service. The Council again commends the guild movement to ministers and lay workers. It is the experience of all who are concerned in the welfare of our churches that in this materialistic and pleasure-loving age, it is exceedingly difficult to keep young people in association with organised religion. The guild movement represents a practical attempt to do so, and the Council earnestly hopes that all who have hitherto been unresponsive to its aims, will help the movement, and thereby increase its sphere of usefulness by making a serious effort to form a guild and by affiliating it to the Union.

In moving the adoption of the report, the Chairman mentioned that they were quite willing to co-operate with the fellowship branch of the Women's League. He thought they had no reason to be ashamed of the report. It could not fully represent all the work which was going on among the young people, because there were a goodly number of societies working on the society's lines that were not affiliated to the Guilds' Union. He estimated that there must be some 3,000 young people among this class. The motion was seconded by the Rev. Joseph Wood and adopted. The financial report, which showed a deficit of just over £3, was then read by Mr. H. P. Greg, hon. treasurer, and also adopted by the meeting. The secretary expressed his sense of the indebtedness of the Union to Mr. Greg for the generous help he had given in every way to the Union. The triennial report, which was subsequently presented to the National Conference, was then read.

The Rev. J. J. Wright, in thanking the Union for doing him the honour to elect him for two successive years as President, said he felt that the Society had given him valuable opportunities for service, especially for visiting the guilds already in existence. He wanted it to be understood that he should in no way lose his interest in the society. He hoped to put in as much work on its behalf as time and strength would allow. He proposed the name of the Rev. W. H. Lambelle, of Middlesborough, for the presidency for the ensuing year with the greatest possible pleasure. When he visited Middlesborough he found there one of the most vigorous, if not one of the largest, guilds he had ever become acquainted with. It was a really *alive* society, and owed a great deal of its success and vitality to the continual inspiration of Mr. Lambelle, who had also been one of the most faithful members of the Council of the Union. He never spared himself either time or trouble in the service of the causes he was associated with, and he knew that if they elected him as their President he would help them in their work to the very best of his ability. The resolution was seconded by the Rev. J. Wood, and cordially adopted by the meeting. The Rev. W. H. Lambelle, who was warmly welcomed on rising to speak, acknowledged

in a few words the expressions of confidence which had been uttered, and thanked them for giving him greater opportunities for usefulness by making him their President.

The names of the officers and members of Council for the ensuing year are as follows:—President, Rev. W. H. Lambelle; Vice-Presidents, the Rev. J. Wood and the Rev. J. J. Wright; Hon. Treasurer, Mr. H. P. Greg; Hon. Secretary, the Rev. C. M. Wright; members of Council, Miss M. Twist, Miss A. Withal, the Revs. N. Anderton, J. Ellis, J. C. Ballantyne, J. E. Strange, M. Rowe, A. H. Dolphin, E. H. Pickering, E. Morgan, F. Thackray, and H. Fisher Short.

A cordial vote of thanks to the retiring President and to the Secretary for their untiring devotion to the work and aims of the Union was moved by the Rev. John Ellis and seconded by the Rev. Dendy Agate. The new Council met at the close of the general meeting to transact further business. This was followed by tea, which the friends at the Old Meeting had kindly provided.

#### YOUNG PEOPLE'S RALLY.

At 7.30 the Young People's Rally, which was preceded by an organ recital, took place in the Old Meeting Church. The meeting was well attended, and the speakers, the Rev. F. K. Freeston, Mrs. Thackray (Huddersfield), Rev. E. H. Pickering (Gee Cross), and the Rev. Dr. S. M. Crothers (Cambridge, Mass.), who addressed the meeting from the pulpit, were warmly applauded. Dr. Crothers naturally came in for an enthusiastic welcome, and his delightfully humorous yet earnest address was greatly appreciated. Several hymns were sung, and an anthem "Let the bright Seraphim" (Handel) was finely rendered by Mr. Cotton's Musical Society, the solo being sung by Madame Laura Taylor.

The chair was taken by the Rev. J. J. Wright, who gave those present a hearty welcome in the name of the Union.

#### Rev. F. K. Freeston's speech.

The Rev. F. K. Freeston, who was the first speaker, briefly explained the objects of the Union for the benefit of those who did not as yet know what their aims were. Sometimes, he said, they felt that they were multiplying societies too fast, but when they came to consider the question they realised that at least the guild must stay, whatever else might be changed or abandoned. It was intended to be an alliance of all the societies, a sort of central conscience, and that gave it a distinctive character and function. It was founded to serve as a bridge between the school and the church, across which it was hoped to make it easy for the young people to pass, a bridge leading to a very hearty welcome on the part of the church. The custom of publicly welcoming the young people was no longer an isolated practice, and year by year it was coming into greater favour. There was no sacerdotalism or ritualism about the simple ceremony, but the guild members were prepared for their

entrance into church life as if for confirmation. The guild, Mr. Freeston continued, provided a compact between religion and recreation. He hoped nobody thought the members were frowning, Puritanical individuals, nor that they were namby-pamby goody-goody people. They did not feel that any form of wholesome and healthy pleasure or sport were irreligious, but that if these were not linked to the deeper truths of religion and experience they tended to take up too large a place in people's minds. He thought their guilds made this linking possible. They were also a means of mutual help, and were becoming more and more leagues of service. In many quiet but effective ways they dealt with social needs and social problems. But he placed the claims of the guild still higher, and he thought they were not going to be content with anything short of the best they could get. He looked upon the whole movement as an attempt to lift up their efforts and consecrate their will to the highest. Even if the idea seemed a little fantastic, he confessed that he regarded the guilds as schools of poetry. The highest and best things always began and ended in poetry, and religion was never understood until it became to a man or a woman a poem. Christianity was of the very essence of poetry, and when they talked about Christian truths it was not in order to rationalise, to prove or disprove, but to get at the heart of that love which is the great interpreter of religion in any form. Their guild movement was also a sort of order of chivalry and Legion of Honour. They very urgently needed in these modern days something corresponding, at least, though under different outward forms and expressions, to the old devotion, consecration and discipline which belonged to the order of chivalry.

Honour, again, was the quintessence of all the virtues. Every member admitted to a guild became, as it were, by the form of admission service, a chevalier of his Legion of Honour. But he also thought of the guilds as homes of humour. If there was one thing necessary that was found, though not always obviously, underlying all the great teachings of the world, it was humour. It meant more than mere laughter; it meant the finest discernment of human feeling. Jesus possessed this gift; Dante and Shakespeare had it, and it ought to be found somewhere or other in every full and complete character. Again, he thought of the guilds as a sort of amateur orchestra producing the finest melody by the blending and harmonising of various faculties and gifts and riches of personality, and doing this collectively. Finally, he thought the guilds served a very true purpose by being veritable temples of friendship. It was of the utmost importance that the members should make themselves worthy to be somebody's friend, for those friendships to which we owe so much, and which seem so spontaneous at the time, count again and again as the years go on.

#### Speech by Mrs. Thackray.

Mrs. Thackray, in the course of a sympathetic and practical address, said there seemed to be no stipulation as to

what really constituted a guild. The forms they took and the methods they adopted were very various, but they were united by the idea that the guilds aimed at the development of character and the deepening and strengthening of church fellowship. How were they to secure this? Perhaps the ideal for most was an inspiring devotional service, but, if they tried this method and failed to get a response, it would be desirable to change their methods. She thought they must see what material they had, and what interests already existed. Interests, as an American writer had said, were the kernel of life, and the best interests for each were those which nourished us most. Many of the young people of the guilds had powers of which they were not conscious, others were fully conscious of their powers and anxious to use them. They must find out the hidden forces and utilise them, choosing these interests as a foundation for guild work which could best be developed and made active. It was not enough to secure passive members who kept quiet, and were very good, but who did nothing more. Unless work was expected the interest did not become fruitful, and the more people could be persuaded to take an active part in all that concerned the guild the more they would be helped by it. There were many ways in which this could be done, according to the lines on which the guild was developing. Each district must proceed by methods suitable to its special requirements; but, if they asked themselves what special quality they most wished to produce, the answer must be, reliability of character. In every church there were found people *willing* to help without quite realising their *obligation* to do so, and some were afraid of undertaking any responsibility. This pointed to lack of training, not to indifference. Here the usefulness of the guild training came in. The members should be made to feel that upon their faithfulness the work and success of the guild depended; they should be led to realise that the joy of achievement, of creation, is far greater than the joy of being a mere onlooker or a person who is entertained by others. Mrs. Thackray pointed out that one of the advantages of the week-day guild meeting was that the members saw their teachers in a week-day rather than a Sunday atmosphere, which was the test of the workability of a religious character. In conclusion, she said that church life did not necessarily mean handsome buildings and endowments, greatly as they valued these, but the union of men and women anxious to develop the highest ideals.

#### *Rev. E. H. Pickering's Speech.*

The Rev. E. H. Pickering (Gee Cross) said that one of the greatest difficulties he personally had to face was in getting people to understand why the guilds were required at all. That doubt ought never to exist. The guild was meant to be the concrete expression of active and eager religious enterprise such as should appeal especially to those who held their free, liberal Christian faith. Its definite purpose was to call and direct youthful energy towards an eager, active co-

operation with the Divine Spirit for the salvation of the world. Their motto was: "For God and the Good Life," and they could not be for God, or live the good life, unless they became doers, not hearers only. There was specially an age for doing, especially amongst the *young* people. They must remind themselves of the adage, "To Pray is to Work." As to the structure of the guild, that must be largely influenced by local requirements. At Gee Cross they were already strong in many guild activities before they actually started a guild, but they needed the latter because those institutional activities were all too little influenced by the church and were continually overlapping and colliding with one another. The church was not necessarily healthy just because its young people were always up to something. They must see what they were up to. It was difficult to get their young people to take any active part in the church life, although they were already taking part in its various institutions. But there was a great deal of latent religious feeling in the hobbledoy and the young girl, of which many people did not dream. The raw youth was often reluctant to speak of this, and the first outburst of it often seemed to cause him to blush for shame. He was frequently misunderstood, but the searching eye could see the presence of God within him, and it was for the guild to purify and encourage the yearning spirit seeking after Him. He thought we were letting slip one of the best opportunities of doing this in our flagrant disregard of the Lord's Supper, and he would like to see old and young celebrate this frequently. Mr. Pickering also advocated the setting apart of one Sunday as Guild Sunday. The guild, he added, might do much socially, in bringing together all classes in a free and cheerful atmosphere. This might lead to the formation of groups for the serious study of various subjects, such as religious literature, social movements, &c. They must raise and develop the civic ideal and in every way make their work educative, remembering that Christ was the inspiration and salvation of the world because he was first of all the world's teacher.

#### *Speech by Dr. Crothers.*

Dr. Crothers humorously reminded the chairman that he had forgotten to introduce him as a former minister of the Old Meeting Church, and assured his hearers that on one occasion when he was attempting to re-enter his own country, and trying to prove his identity and respectability to the officials who detain anyone who lands on these shores, he found it very useful to have actually in his hands the framed testimonial given to him by the kind friends in Birmingham before he left England. He was not going to speak about the particular functions of the guild. They had in America different methods, but the same spirit and the same need. He would like to say in regard to the relation of the church to the young people that as the result of his own experience he thought it was often a good thing to leave the young people alone. He was also rather sceptical about what was called "the wisdom of experience," which

generally meant that the older people said "Why, we did that twenty years ago, and it failed." He did not think it desirable to give too much of a programme. Let them get a group of young people of the right kind, with a healthy interest in religion, and just watch them. People were adjured in America to see the big towns "grow." You could not always see youth grow. It grew according to its own possibilities. The attitude of kindly sympathetic interest on the part of a church would always bring out the best in the young people. The guild was really the junior church, and if the instinct of religion had once been implanted there was always a tendency to come back to it though there might be many changes in life and thought. There was a quality they needed in their churches which only the young people could supply, for we were not giving them something; we wanted something from them—a quality which they have and which we are apt to lose as the years go by. That quality was expressed by the word which Horace Walpole coined, *serendipity*. If they saw what they expected to see, that was not serendipity, but if they saw what they did not expect to see, that was serendipity. Our intellectual and spiritual attitude was often like that of a person who sits down on a chair, and the chair is not there, or like that of a clergyman in a church in Rome which he attended, who gave a five minutes' address to children in the course of the service. It was quite an admirable address, clear and to the point, but when, having an access of that quality of serendipity of which he had spoken, he (the speaker) looked round, he discovered that there was not a child present. Proceeding, Dr. Crothers said that the philosophy of the motor car was the philosophy of the church, and of every progressive movement. Each must get along by a series of rapid internal explosions. They must make use of this explosive power which in itself was very dangerous. If they had nothing that would explode they could not go along. Apply the spark to explosive material and things go; the more explosions there are, the better. This was the kind of thing they wanted, not a static quality, but the quality which belongs to eager, anxious youth, wanting to do things and to create things. Emerson had said that when duty calls "Thou must," the youth replies "I can." Youth always replied "I can." Every young man and woman was full of energy that said "I can," and the moral law was that which said "Thou must." The whole philosophy of the utilisation of that power was just the philosophy of the motor power. They must give enough opportunity for the teaching of the steady response to that law "Thou must." The teacher was simply at first the mouthpiece of that eternal law, and when he gave the incentive and the child replied "I can," something happened. When the "I can" of the youth became quicker than the "Thou must" of the teacher, the teacher must stand aside, for his work was done. There was then power and growth, and it was in that way that every church renewed its youth, by bringing in the young to share the full responsibility of enlightened service.

## BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

### Welcome to Dr. Wendte.

A CORDIAL reception was given to Dr. and Mrs. Wendte, at Essex Hall, on Thursday, April 11, when a meeting was held under the auspices of the British and Foreign Unitarian Association, and Dr. Wendte delighted the many friends who had assembled by giving an account of his recent travels in France, Italy, Egypt, Palestine and Turkey. Mr. John Harrison presided in the absence of Mr. Hawksley, who had been called to Doncaster to lay the foundation stone of the new Unitarian Church, and had been delayed on his homeward journey. Later in the evening Mr. Hawksley arrived, and was able to propose a vote of thanks to the Chairman for taking his place.

Dr. Wendte said he felt that the presence of so many in the hall was an indication of the common interest they all took in the growth of their religious principles in other countries, and in the gradual extension of Unitarianism—taking the word in the largest sense, not merely as representing a collection of doctrines, but as that form or expression of Christianity which was in close sympathy with universal ethics, universal religion, and universal brotherhood. That it was proving more and more acceptable to thinking people in every land he had discovered in the course of his journeyings, but progress must necessarily be slow as the obstacles were so great. For instance, in France, where he had succeeded in interesting a large number of friends and religious thinkers of various nationalities and the most diverse forms of faith in the International Congress, which is to be held in Paris next year, great difficulties arose owing chiefly to the timidity of those who, while sympathising with liberal ideas, felt some hesitation in allying themselves openly with those who advocated them, and in the general hostility which was to be expected in a Catholic country. It must be remembered that there were in France 750,000 Protestants, and 30 millions of Catholics. The Congress was going to be held for the first time in a Catholic country, where people's ideas were ticketed and pigeon-holed as soon as they were uttered, and where, if you said a word in favour of any particular body of thinkers, you were regarded as belonging to it. But there was a renaissance of religion going on in France as in other countries, and the old indifference and materialism was giving place to a new vitality and freedom of thought. In this connection, Dr. Wendte alluded specially to M. Bergson, with whom he had had a most interesting conversation in Paris, and whom he found more willing to find out what other people were thinking than to talk about his own ideas. He expressed himself most happily, the lecturer thought, in regard to Emerson, who was, he said, a philosopher, "or rather, he furnished the material out of which philosophers are made." It was, Dr. Wendte said, too early to give a detailed programme of the Congress of 1913, but it promised to be the most inclusive gathering they had

ever had, and not only representative of the modern schools of philosophy and the great religious faiths of East and West, but of the Theosophical and Bahai movements as well. While in Paris, he had some interesting conversations with two Modernists of high standing, both of whom said that what was wanted in Paris was a Unitarian Church. Modernism had come to an end, and it had no future, but they needed some form of Theism in France, and if they started a Unitarian Church in Paris, appointing a missionary who could speak both French and English, they would help and support him. That was a sign of the times.

After an interesting review of the religious position in Germany, which he next visited, and sympathetic reference to the case of Pastors Jatho and Traub, and a small group of free churches not belonging to the State, which he had been asked to visit, Dr. Wendte spoke of the valuable work which Signor Conte is doing for the cause of liberal thought and Christianity in Italy. Signor Conte was originally a Catholic, then he became a Methodist, but ultimately, at the cost of great personal sacrifices, he broke with the orthodox forms of faith, which he found he could no longer accept. Signor Conte was for some years in Boston, where he met with many who sympathised with his religious difficulties and helped him to gain a wider conception of truth. He had now started a society called the Society of Free Believers. He was himself essentially a Unitarian, but it did not appear wise to adopt that name in Italy for various reasons. He was, however, doing their work, and advocating their principles in the little magazine to the editing of which he devoted a good deal of his time and strength. There were now branches of the society in Milan, Venice, and Palermo. Signor Conte lived in Florence, and was hoping to establish a branch there. He was an earnest and energetic man, who was appealing to Italy in the spirit of Mazzini, whose great moral and religious principles were scarcely realised by his countrymen, although his name was revered by them. If they had really taken hold of Italy, we should not be deploring the iniquity of the war now being carried on in Tripoli, a war which, unfortunately, was popular with almost everyone, from the king on the throne to the boys in the street. Dr. Wendte urged that some financial help should be sent to Signor Conte, contributed by Unitarians in England and America in memory of Mazzini, and as evidence that they realise what they owed to the noble work he was doing in striving to bring religious freedom and social justice to his people.

In Egypt, Dr. Wendte said that every day he was there he realised how much that country owed to England's beneficent rule for its general improvement and industrial development, but he wished that more could be done for the moral good of the people. The Mahometans had largely lost their hold on the old standards of religion, and had nothing at present to put in its place. There was their opportunity, for if anyone ought to be able to influence the Mahometan it must surely be the believer in the one God. From Egypt the lecturer went to Palestine :

here, again, he found the Mahometans in the saddle, and civilisation very much depressed. But the old and the new were side by side, and in Jerusalem a new city was springing up, full of splendid buildings, churches, hospices, mission-schools, hospitals, and institutions of all sorts. It was full of representatives of different religions and sects; there were forty different sects of Christendom alone, and many forms of religious crankiness. Here Professor Kiefernorf secured for him the promise of an interview with the Patriarch of the Greek Catholic Church, who received him with much kindness, interrogated him as to the particular heresy he represented, and accorded him his blessing. He then went to see the Grand Mufti, on the Mount of Olives, who also put some questions to him, and then said, "If that is your belief, then stay where you are and preach the fatherhood of God until all men believe, and we will believe it and all be of one creed." Dr. Wendte confessed that this remark inspired him with a great dream of a great monotheistic Congress to be held in the Holy City of Jerusalem, or perhaps that other Holy City, Benares, to which delegates should be sent from members of every religious body which believes in one God, and the all-embracing theory of brotherhood which logically grew out of it.

In Jaffa and some other places visited by Dr. and Mrs. Wendte, they learnt something about the flourishing colonies founded by a man named Hoffman from Germany, who believed that the Kingdom of God was to be established on earth and not only in heaven. He tried to found agricultural colonies in Germany, but was more successful when he finally went to Palestine, where he had done a great educational and religious work. The inhabitants of these colonies live like brothers, sharing much in common, but owning their own property, and their enterprise had won admiration especially among the Jews, who have taken up the idea, and won the support of the richer members of their community. They were regarded by the people as very good men, but dangerous heretics, as they reject the orthodox beliefs and practise simple Christianity. Hoffman, who died last year, had little encouragement and worked very hard for twenty-five years to establish these colonies. His followers were the spiritual allies of liberal religious thinkers, and would send delegates to the International Congress in Paris. Dr. Wendte concluded by describing some of his experiences in Bulgaria, where, in a little town not far from Sofia, he talked with a simple-hearted and self-sacrificing Unitarian, who had never before met a foreigner holding the same beliefs in all his life. He followed a curious trade which was common in Bulgaria—that of a decorator of coffins. He also had a printing press which enabled him to print Unitarian literature for distribution. Unfortunately, he was losing his means of support on account of his heretical opinions, but he made no complaints, and only the other day he formed what is known as the Bulgarian Unitarian Association, with 30 members. If he could be paid as a missionary it would greatly help him, and the cause for which he as well as those present stood. Dr.

Wendte's address was full of interesting stories of this description, which awakened much sympathy on the part of the audience, and his eloquent testimony to the courage and single-mindedness of those who are holding the fort in remote places, often without any support and encouragement, was received with frequent applause.

A vote of thanks to Dr. Wendte was proposed by Dr. Herbert Smith, who said he hoped that what they had heard would stimulate their interest in the International Congress. We suffered much in this country from our isolation, but it seemed to him that they would be much helped and encouraged by finding out, as Dr. Wendte had done, that their movement was really in touch with the great religious movements all over the world. Dr. Tudor Jones, in seconding the vote of thanks, emphasised this, and said that their movement had more in common with the very essence of the teaching of Jesus Christ than any other throughout the world. Mr. Harrison said he felt sure that everybody would wish to join the name of Mrs. Wendte with that of her husband in the vote of thanks. Mr. Hawksley, who arrived at this point in the proceedings, warmly endorsed this, and added his own personal thanks, and those of all present, to Mr. Harrison for taking the chair.

### DONCASTER FREE CHRISTIAN CHURCH.

#### Stonelaying Ceremony.

A VERY interesting ceremony took place at Doncaster on Thursday afternoon, April 11, when the foundation stones of the Lecture Hall of the Free Christian Church were "well and truly laid" by Mr. Charles Hawksley, of London, President of the British and Foreign Unitarian Association; the Rev. Dr. Archibald Duff, of Bradford Congregational College; Mr. C. Smithson, of Worksop; and Mr. J. Seaton, senior deacon of the church. There was a large gathering. Mr. Hawksley, in laying the first stone, expressed the hope that the hall about to be erected on that spot would witness to a true liberal faith, and that those who worshipped there would seek to build up a Church of God in the highest sense. Dr. Duff, in a characteristic speech, said he looked forward with every confidence to the realisation of all their greatest hopes. What they were doing that day was bound to find a rich fulfilment. Mr. Smithson said he had more than a hope for the future. Everything was possible if each one would do his or her part. They were an enthusiastic people, and he felt their future as a prosperous and vigorous church was absolutely assured. Mr. Seaton said he could not help reviewing the past and all that the church has passed through, but though they had been compelled to face many difficulties they had overcome them all, and his optimism was greater than ever.

In the evening, at 7 o'clock, a public meeting was held in the Guild Hall. Mr. Grosvenor Talbot, of Leeds, presided, and the speakers were the Rev. Charles Har-

grove, Dr. Duff, the Rev. Vivian Pomeroy (successor to the Rev. T. R. Williams at Bradford), and the Rev. E. H. Reeman, of Hull. It was a very enthusiastic meeting. The Church Secretary presented a glowing report of the church and its work. The Chairman made an excellent speech in defence of the liberty of prophesying. The Rev. C. Hargrove was listened to very attentively as he quickly reviewed the history of the little Unitarian chapel, now no more, and congratulated the Free Christian Church in possessing such a glorious heritage. Dr. Duff was eloquent in his contention that all men were really seeking the life of God, and he urged that church to assist in guiding all the forces of society into the channels of truth and righteousness. Mr. Pomeroy made a beautiful little speech, in which he pleaded for fellowship in the church. The world was lonely, and needed the touch of friendship. Let them endeavour to realise a true spiritual religion that would transform the lives of struggling men and women. The Rev. E. H. Reeman made a strong defence of the necessity for social reformation and urged that church and all the churches to do their part in altering the present chaotic state of society, and infuse the growing social consciousness with the religious spirit.

The day was a great success in the highest sense. The enthusiasm of the church is undiminished. The collections at the two gatherings realised £130. If another £400 are contributed the whole of the school premises can be erected.

REV. DR. C. W. WENDTE and Mrs. Wendte sailed from Liverpool for Boston on Tuesday, April 16. They were seen off from Euston by the Secretary of the British and Foreign Unitarian Association.

REV. DR. S. M. CROTHERS will preach at Mill Hill Chapel, Leeds, next Sunday, April 21. On Monday he returns to Italy. He will be back to address the scholars and teachers in the Free Trade Hall, Manchester, on Whit-Sunday, and for the anniversary meetings of the British and Foreign Unitarian Association in London. On Sunday, June 2, Dr. Crothers will preach at Hampstead in the morning and at Lewisham in the evening. He will then return to the Continent, and may be back in England some time in July.

THE quarterly meeting of the Moral Education League will be held at the Royal Society of Arts, 18, John-street, Adelphi, on Friday, May 3, at 8 p.m. Mr. F. J. Gould will present a scheme for the Correlation of School Subjects of Instruction with a View to Character Training. Open to readers of this paper. Discussion invited. A copy of the scheme will be sent gratis on application to the Moral Education League, 6, York Buildings, Adelphi, W.C.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Banbridge: Resignation.**—The Rev. Edgar Lockett has resigned the charge of the First Presbyterian (Non-Subscribing) Congregation, Banbridge, Co. Down, and his resignation has been accepted with deep regret.

**Birmingham, Waverley-road Church: The late Miss Taplin.**—We regret to announce that Miss Sarah Jane Taplin passed away at her residence in Small Heath, Birmingham, in the early morning of Sunday, April 14. Her friends will be glad to know that her end came gently and peacefully, as of one going to sleep. Born at Colyton, near Axminster, in 1845, as the daughter of the Rev. James Taplin, she was educated at Miss Jane Anderson's school in Manchester, and completed her studies under the direction of Miss Smallfield at Painswater. She was obliged to return to her home at Kingswood Parsonage, Holly-wood, where she proved an invaluable help to her parents, assisting her father in his pastoral work, in consequence of which her friends were fond of calling her the "curate." For a time she became a teacher in Miss Norton's school at Holly Hill, Hampstead, where her brightness, intelligence, and fine qualities of heart and mind won her golden opinions from teachers and pupils. From here she was called home to her mother in Small Heath, whose widowhood and declining years she cheered and sustained by a rare devotion and self-sacrifice. She took a keen interest in the Waverley-road Church from the beginning. Although of a naturally retiring disposition, she was always ready with her sympathy for both minister and congregation. In spite of advancing years, she kept her mind open to the new ideas and influences of the day, and was never afraid of changes which seemed to her to make for good. Her loving presence and unworldly spirit will be missed for many years to come by her numerous friends.

**Brisbane.**—A correspondent writes:—The Progressive Christian Movement has an earnest, active committee of management. They have secured the "Protestant Hall," a commodious building, near Mr. Douglas Price's old church and the Anglican Cathedral, for Sunday morning and evening services, and have bought a good American organ. Mr. Price conducts service from the platform, wearing his M.A. gown. A hymn-book has been arranged and printed—it seems a good appropriate selection. I have only attended once, in the morning; the hall seemed more than half full, but I understand it is generally full in the evening, and that at the opening service there was hardly standing room. The singing was congregational, and of excellent quality. The subject of Mr. Douglas Price's address was the last of a series on "Heretics," and he dealt with Julian the Apostate, whom he described as a man born too late in the history of the world.

**Chesterfield: Appointment.**—The Rev. Edgar Lockett, of Banbridge, Co. Down, has accepted a unanimous invitation to become the minister of the Elder Yard Chapel, Chesterfield.

**Ilford.**—Mr. E. R. Fyson, of the Ilford Unitarian Church, is the Speaker of the very successful Ilford "House of Commons," and in this position he has won golden opinions.

At a social held at the Town Hall on Friday, Lady Bethell (who was accompanied by Sir J. H. Bethell, Bart., M.P.), on behalf of the subscribing members, presented Mr. Fyson with a silver teapot, as a mark of the high esteem in which he is held.

**London: Kilburn.**—At the Kilburn Unitarian Church, Quex-road, to-morrow evening, at 7 o'clock, Baba Bharati, the Hindoo sage and religious mystic, will preach on "Jesus Christ, and Christianity in India."

**Poole: Appointment.**—The Rev. W. B. Matthews, of Colyton, has received and accepted a unanimous invitation to become the minister of the Poole Unitarian Church in succession to the Rev. H. S. Solly, M.A. He will begin his new duties in October.

## NOTES AND JOTTINGS.

### SINGING AND SPINNING.

The relation between hand-craft, which is creative activity, and human happiness, was well shown in a paper by Mrs. Godfrey Blount and Mrs. Egerton King, which was read recently at the general meeting of the Peasant Arts Fellowship. The writers gave an interesting description of their experiences in connection with the village industries of weaving and needlework, which are now ensuring a weekly wage to many women and girls, and of the way in which the lives of the workers are brightened and their sense of colour and beauty developed. One of their happiest examples is "an elderly married woman who had reached middle age by a path of patiently performed home duties before ever she had come into touch with imaginative work of any kind. She entered the Industries at first as an embroideress, and was immediately happy among the gay colours and designs. But the absolutely beatific life only began for her when she was required to put her embroidery needle by and to take up the making of homespun—from the first unscoured wool, through all the processes of spinning, dyeing and weaving, to the shrinking and perfecting of the cloth itself.

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"A sudden and wonderful enthusiasm filled her for this work, and has never left her, nor ever will. When at her wheel, she says that it is almost impossible to keep from singing—'singing and spinning seem to belong together.' She goes about her daily duties uplifted, radiant, dreaming day-dreams of indigo, madder, fustic, and crotal; the murmur of the spinning-wheel is in her ear, she walks to the rhythm of the weaver's beam, and if her days pass swifter than the weaver's shuttle, they pass as profitably too. She pretends to spin and weave for necessity and duty, but she doesn't—she does it for pure joy—for she is right in the secret which underlies all real work, and has become, in a humble degree, a creative artist."

### BIRD PROTECTION IN FRANCE.

We learn from *Bird Notes and News* that a new society for the protection of

birds has been founded in France by the Société Nationale d'Acclimatation de France, thanks to the enthusiasm and energy of M. Albert Chapellier. This will be known as the Ligue Française pour la Protection des Oiseaux. It is issuing a Bulletin, in the first number of which the President, M. Magaud d'Aubusson, outlines the programme of the new organisation. We owe much, he points out, to the birds; in all places their progressive diminution has coincided with an increase of insect pests; and the birds of France are decreasing in a way that strikes even the least observant eye. Legislation is needed for the preservation of useful species, not only in nesting time, but also at the migration season. The League proposes to study systematically the lines of route followed by migrants which cross the country, or which take their way by the French coast. To encourage indigenous birds it will promote the employment of nesting-boxes, protection of broods, and food in winter. It will also enter the schools, to speak to teachers and children of the value of birds, and to give encouragement and rewards to those who love and protect them.

### ARMAMENTS AND THE DRINK TRAFFIC IN RUSSIA.

The Russian Duma has passed a new Military Bill considerably increasing the burden of conscription by abrogating the exemptions which have hitherto been enjoyed by various classes, such as schoolmasters, and others. Immediately after the passing of this Bill, the Council of Ministers authorised the Minister of War to introduce a Bill fixing the peace strength of the army at 1,455,000 men. Simultaneously a new programme of naval construction is about to be introduced which entails an expenditure of £50,274,460 to be spread over a period of five years. This lavish expenditure is evidently encouraged, says the *Anglo-Russian* "by the systematic increase of the revenue from the Government monopoly of the liquor traffic. Statistics just published show that the quantity of liquor sold last year by the Government in European and Asiatic Russia made 91,641,274 vedros (one vedro equals 2.7 gallons). This makes an increase of 2,098,827 vedros, compared with the quantity disposed of in 1910. The total yield to the Treasury, including the yield from denatured (industrial) spirit was 782,557,370 roubles, or an increase over 1910 of 20,010,141 roubles. Besides the retail trade, to which the above statistics refer, a considerable shipping trade is done in Russian spirit, both to the Near and Far East. It appears that more and more enormous tracts of land are being occupied with the cultivation of spirit-yielding crops, such as the potato, the spirituous product of which is becoming more appreciated of late years."

### A NEW ERA IN CHINA.

We learn from the *Daily News* that Dr. Cantlie, of Harley-street, a friend of Sun-Yat-Sen's, has received a letter

from the Chinese reformer in which he says:—"I am glad to tell you that we are going to have religious toleration in China, and I am sure that Christianity will flourish under the new régime." Sun-Yat-Sen believes in Western methods of education, and is sending his son, and probably his elder daughter, to America in order that they may profit by them. He realises, however, that any startling and sensational methods of achieving reform in his own country would defeat their own ends, and he looks for gradual and steady development. His main object is the education of the masses, so that when the time comes for starting in earnest the work of reconstructing the old State on modern lines the people will be prepared to accept the new order of things. It is feared, however, that Yuan-Shi-Kai, in whose favour Sun-Yat-Sen resigned the presidency in February, may not go all the way with the latter in his policy for the regeneration of China, for although he is a man of liberal ideas, so far as Eastern manners and customs allow him to be, he has never travelled outside China, and remains to some extent an unknown quantity.

### THE FUR TRADE AGAIN.

Probably very few of the rapidly increasing number of people who wear furs have any conception of the extent to which cruel and revolting practices are adopted in order to keep up the supply of skins for the market. It has recently been stated in the press that a cat ranch is projected in America. The ranch is to be established at Oakland, where land can be obtained at a very low price, and the adventurers propose to stock it with a million of cats. It is calculated that at the end of a year there would be twelve millions of cats and kittens. The problem of feeding the cats has been ably dealt with. By the side of the cat ranch a rat ranch is to be run. Again, the promoters will start with a million, and the rodents, it is stated, breed four times as rapidly as cats. The rats are to be nourished with the carcasses of the cats which have been killed for their skins.

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It will come as a surprise to many, in connection with this subject, that Mr. Thompson Seton, who has always been known as a friend of wild animals, is proposing fur farms as an industry for boys and girls in America. "The wild animals," he says, "are brought to the farm from all quarters. When it becomes known that an animal is wanted, anyone who finds it brings it in." This means that the professional trapper is to stock the farm, "bringing in" the maimed or mutilated victims of the brutal steel traps to be kept in cages till they are in a condition to be killed and skinned. We are left in ignorance as to how, where, and by whom the wholesale slaughter of the captives is to be carried on, but in the interests of the boys and girls who are to take part in this industry, as well as of the animals themselves, we hope the scheme thus outlined will find no supporters.

## THE CENSORSHIP AND RELIGIOUS PLAYS.

Mrs. Dearmer, director of plays for the Morality Play Society, raises an interesting question in a letter to the *Times* on the subject of the censorship and plays dealing with religious themes. She points out that the pre-occupation of the drama with the more trivial aspects of human life, and "the religion of the sordid and hopeless," results largely from the arbitrary limitation in the choice of subjects which prevents a dramatist from drawing upon the stories woven inseparably into the fabric of the Christian faith. Certain control in these matters may be needed, but "why," Mrs. Dearmer asks, "should those of us who seek to make plays dealing with the eternal verities be flung back by an arbitrary rule to the stories of Greece or of the East rather than to our own sacred writings—the books of the New and the Old Testament? Why is a Censor bound to exclude every play which bases itself upon a Bible story? The *reductio ad absurdum* was afforded by the prohibition of the *Samson Agonistes*, a decision which no reasonable man could have pronounced in the free exercise of his judgment. If we are to have a Censor, let him be a reality, having in these cases a power not merely to exclude but to accept. Is the prejudice of those who regard the stage treatment of any Biblical subject as profanation to be seriously maintained against the example of Racine or of Milton?"

## TRAINING COURSES FOR SOCIAL WORK.

The April number of *Progress* contains an article on Training Courses for Social Work, by Mr. J. St. G. Heath, of the Woodbrooke Settlement. "The growth of Government activity," he writes, "has enormously increased the demand for social workers, and the work in connection with the Adult and Juvenile Labour Exchanges, National Insurance, and Trade Boards is calling for an entirely new type of official. The same thing is true of the new municipal service in connection with Care Committees, After-Care Committees, the Juvenile Probationary system, and the Municipal Health Department. And the remarkable increase of social work of a semi-civic kind such as Guilds of Help has still further increased the number of posts which offer a regular, if not highly remunerative, form of livelihood."

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"It is this increased demand," Mr. Heath continues, "which has led many Universities to take in hand the training for social work, and at the present moment there are courses in more or less close connection with the Universities of Birmingham, Bristol, Edinburgh, Glasgow, and Liverpool, as well as in connection with the London School of Sociology. There is, doubtless, always the danger, as in the case of teachers, that the supply of trained people may outrun the demand, but at the present moment it seems fairly true to say that there is an unsatisfied demand for really good people, and a fairly steady demand for all save ineffective workers."

## JOHN TREVOR,

Photographic Artist.

Studio: 82, High St., Hampstead, N.W.

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